The Churchman.

"The Church of the Living God, the Pillar and Ground of the Truth."

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DAILY PUBLIC WORSHIP.

Public Worship is celebrated every week-day in this City and Brooklyn as follows:

Trinity Church—9 A. M. and 3 P. M.
Trinity Chapel—9 A. M. and 4 P. M.
St. Luke's Church—8½ A. M. and 5 P. M.
Church of the Nativity—9 A. M.
Church of the Annunciation—8 A. M. and 4 P. M. Sunday Services at 10½ A. M. and 4 P. M.
Church of the Holy Communion—8 A. M. and 6 P. M. Except on Fridays, when *Evening* Prayer with Lecture is at 7½. On Saints' Days, second Service (with Offertory for the Poor) at 11 A. M.
Church of the Transfiguration—8½ A. M. and 6 P. M.
Church of the Holy Apostles—9 A. M.
Church of the Holy Innocents—9 A. M. and 7 P. M. On Saints' Days, and other Festivals, second Service (Eucharist) at 11 A. M.
St. Luke's Church, Brooklyn—6 A. M. On Festivals and Fasts, a second Service at 5 P. M.
St. Mary's Church, Brooklyn—5½ P. M. On Fridays and Holy Days, at 8½ A. M. Friday Evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR.

JULY.

22	Seventh Sunday after Trinity.
25	St. James the Apostle.
29	Eighth Sunday after Trinity.

AUGUST.

5	Ninth Sunday after Trinity.
12	Tenth Sunday after Trinity.
19	Eleventh Sunday after Trinity.
24	St. Bartholomew the Apostle.
26	Twelfth Sunday after Trinity.

THE CHURCH AT HOME.

DIOCESE OF NEW YORK.

APPOINTMENTS OF THE PROVISIONAL BISHOP.

⁂ Several additions have been made to these Appointments, and some changes have also been made in them by request.

July 19th, Thursday.—A. M., Beekman. 5 P. M., Patterson.
July 21st, Saturday.—A. M., Lower Red Hook, Consecration. 5 P. M., Annandale.
July 22d.—Seventh Sunday after Trinity.—A. M., St. Paul's, Red Hook. 5 P. M., Myersville.
July 24th, Tuesday.—A. M., Fishkill, Ordination. E., Fishkill Landing, Confirmation.
July 25th, Wednesday.—A. M., Fishkill Landing, Convocation.
July 26th, Thursday.—A. M., Cairo. P. M., Windham.
July 27th, Friday.—A. M., Prattsville. P. M., Hobart.
July 28th, Saturday.—A. M., Bloomville. 5 P. M., Delhi.
July 29th.—Eighth Sunday after Trinity.—A. M., Walton. E., Unadilla.
July 30th, Monday.—A. M., Otego. P. M., Oneonta.
July 31st, Tuesday.—E., Butternuts.
August 1st, Wednesday.—A. M., Butternuts, Convocation. 4 P. M., Morris.
August 2d, Thursday.—A. M., Garrattsville. P. M., Richfield Springs.
August 3d, Friday.—A. M., Monticello. P. M., Cooperstown.
August 4th, Saturday.—A. M., Westford.
August 5th.—Ninth Sunday after Trinity.—A. M., Sharon Springs. P. M., Cherry Valley.
August 7th, Tuesday.—A. M., Herkimer, Consecration.
August 10th, Friday.—5 P. M., St. George's, Newburgh.
August 11th, Saturday.—5 P. M., Holy Innocents, West Point.
August 12th.—Tenth Sunday after Trinity.—A. M., Tarrytown. 5 P. M., Sing Sing.
August 13th, Monday.—Pierremont
August 14th, Tuesday.—A. M., Greenwood. P. M., Goshen.
August 15th, Wednesday.—Middletown.
August 16th, Thursday.—A. M., Port Jervis, Consecration.

New York.—*Sixth Sunday after Trinity.*—Trinity Church.—The Rev. Dr. Haight officiated this day at Trinity Church, in this city. A large audience was present. The sermon in the morning was from the words, "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of His holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the Great King. God is known in her palaces as a refuge." He applied this language in its figurative sense to the Church of the present day, which was no new channel of Gospel truth, but identical with that the foundations of which had been laid upon the Holy Mount; and he proceeded to demonstrate its glory, its beauty, and its stability. In the course of the sermon he had occasion to allude to the secular interference and to the spiritual despotism by which it had been sought to subject it; to its advancement notwithstanding all the efforts of its foes, under the protection of the great Head of the Church; and to its unity in the oneness of the union of its members with Christ throughout all the world.

Western New York.—The Bishop has held a Confirmation in St. John's Church, Canandaigua, on which occasion he preached, and confirmed 16 persons, whom he appropriately addressed. The Bishop also addressed the Sunday school in the morning, and preached again in the afternoon. In the evening he visited Zion Church, Palmyra, preached, and confirmed 12 persons (including two from Newark), whom also he addressed.

Connecticut.—The Journal of the Seventy-first Annual Convention of the Church in this Diocese affords a very complete view of the state of the different parishes of which it is composed. We have already given an abstract of the Bishop's address. The summary of the Parochial Reports may be thus expressed—Families, 8,517; baptisms, infants 846, adults 269, total 1,115; communicants, added by removal 353, anew 557, lost by removal 460, death 205, present number 10,486; marriages, 415; burials, 937; Sunday school teachers 991, scholars 5,806; missionary and charitable contributions, $25,467.48. The abstract of these reports, in tabular form, as here exhibited, is a model for all Secretaries of Conventions. The reports themselves are chiefly statistical. Several Deacons have been advanced to the Priesthood, and twelve clergymen have been received from other Dioceses.

New Jersey.—The Rev. Julius D. Rosé, of Newark, where, in addition to Missionary labours, he is pastor both of St. Matthew's and St. Peter's Churches, has addressed a circular to the patrons and friends of his Mission among the German population, in which he gives an interesting account of his engagements in that Diocese since recovery from illness to the present time. He has preached thrice every Sunday, and held a Daily Service. "In the report of June, 1854, I stated," he remarks, "the flourishing condition of the Mission, which continued also until it pleased the Almighty to visit me with severe illness, which kept me away from my churches from the first Sunday in July until the 24th day of September—fourteen weeks. Being unable to procure assistants, the churches were closed for that length of time. What effect this had on the Mission I hardly need explain. I found on recommencing my duties but few in number attending the worship. I had to seek them, and lead them back to their duties. In respect to the Sunday school, teachers and scholars had deserted their posts. In short, I had to commence anew. At the Autumnal Visitation of the Bishop, he had no encouraging sight; particularly because I was sick in bed again. But still, after I had partly regained my strength and had fairly set to work, with the help of God, churches and schools both gained in numbers, and I am glad to be able to say, do better than ever, which may be seen by the statistics below. The pecuniary state of the parish, however, is very poor, and it appears that the money guaranteed to the pastor from other quarters than the members of his own congregation has not, in all cases, been forthcoming. He has, nevertheless, been assiduous in his work and labour of love. I have been asked," he continues, "how it is that I report so many communicants, and that so little is done by them towards the support of the Church? and would state in answer that in *every family* connected with this Church there are from two to five members of the same *communicants*; therefore such a great number and so little income. After great losses sustained by removals, death, and otherwise, and counting up additions for last year, I can yet safely report 182 communicants. My statistics for the year are—Baptisms, infants, 40; confirmed, 13; married, 30; buried, 28; communed with dying, 5 times. Although the Church has been without any administration for so long a time, you see how the Almighty has blessed the labours of the Missionary. My labours and sufferings have been great during this year," he adds, "and I must say my strength has been overtasked, and I am now very feeble. It is but a few days since I have recovered from a severe and dangerous although short illness, and it is advised by my physicians to have less work and more recreation, which would be no more than just, for I have laboured here in Newark *nine years*, without interruption, except by sickness. But how can I leave for recreation, to regain my strength, whilst I have to struggle for my support? I cannot but invoke the blessing of the Almighty, the Father, Son, and Holy Ghost, upon the noble benefactors of the German Mission, and pray that the Lord may guide them and not lessen their fervour for the work of the Church among the poor and the strangers."

Pennsylvania.—The Standing Committee of this Diocese have signed testimonials recommending Mr. Joseph D. Newlin and Mr. Thomas K. Conrad as candidates for Orders.

Virginia.—At the recent close of the Session of the Virginia Theological Seminary, the Bishop held an Ordination in St. Paul's Church, Alexandria, when the following graduates were admitted to the Diaconate:—Messrs. T. G. Addison, of the Diocese of Virginia; R. T. Davis, do.; J. S. Grammer, do.; C. M. Williams, do.; T. F. Duncan, do.; H. H. Holcomb, do.; P. L. Johnson, do.; E. C. Marshall, do.; G. B. Reese, of the Diocese of Pennsylvania; J. Liggins, do. The Rev. Messrs. Howard and Powell were at the same time admitted to the Order of the Priesthood. Rev. Dr. Cummins preached the Ordination Sermon, in which he forcibly set forth the requisites for a useful Minister in the Church, founding his remarks upon Col. iv. 17.

The published Journal of the Sixtieth Annual Convention of the Church in this Diocese is now before us. Of the proceedings of that Convention, as will be remembered, we gave a very full synopsis. In alluding to the present condition of the Foreign Missionary Society, the Bishop remarks:

> You have all, doubtless, seen and read the painful statement and most thrilling appeal of its Committee, which has been spread before the Church in a pamphlet, and copied into all our religious papers. A more humiliating document touching any of our public institutions has never yet been issued. It was as unexpected as it is lamentable. Hitherto our pecuniary means have been equal to the demand for the support of those whom God by His Spirit has called into the foreign field; and we have been tempted to boast of the prosperity of this department of the Church's labours. But at the time of the issuing of this document, there were two or more accepted missionaries to China, ready and anxious to go, who were arrested, as it were, on the very shore of their departure, and bidden to remain idle for an indefinite period, or find employment at home, and others longing to engage in the same field, and hoping soon to be gratified, who were discouraged from cherishing such hope. Our beloved missionaries to Africa also, Mr. and Mrs. Hoffman, who had visited America to recruit their health, and enlist other labourers, and who were ready and anxious to return with improved health, soon to be followed by others whose hearts they had been the instruments of moving to the same work, were overwhelmed with sorrow and shame at being told that they must remain for one year in our land, soliciting contributions from diocese to diocese, from parish to parish, in order to raise funds for their mission, doing the work which every minister should feel it to be, not only his duty, but his high honour and privilege to perform. But to detain such persons from their noble work, which was of necessity suffering during their absence, was a shame and a reproach which God would not permit to rest upon the Society and the Church. He who "ordains praise out of the mouths of babes and sucklings," put it into the hearts of one single Sunday school of children in the city of New York, to pour into the treasury nearly two thousand dollars for the cause. Encouraged by this prompt and generous answer to their appeal, the Committee determined, in full reliance on the effect of such example, to recall their sentence of exile from the sorrowing missionaries, (for to them America is the land of exile, and Africa their adopted home,) and at once return them to their loved labours. They were weeping exiles in one of the houses of the Professors of our Seminary, when the glad news reached them. And as they bid adieu to that consecrated place with tears of holy joy, the voices of forty students followed them to the gateway, in the melodious utterance of Bishop Heber's soul-entrancing missionary hymn. They are now being wafted by the breezes of heaven over the waters of the wide Atlantic, soon we trust to reach in health and safety the haven where they would be, and renew those labours in which they so delight. And is there a diocese, a minister, a congregation, a family, a member, a child of our Church, so dead to this cause, as not to respond heartily to the call now made, and contribute liberally, so as not merely to discharge the debt now pressing on the Committee, but to enable it to send forth to all our mission fields as many as the Lord our God shall call to the work. I have not hesitated to pledge the Diocese of Virginia to her full share.

Alabama.—The published Journal of the Twenty-fourth Annual Convention of the Church in this Diocese gives twenty-three individuals on its list of Clergy. The collections the past year for Diocesan purposes approach in amount $5,000. The Committee on the State of the Church report that they "have to regret that the close occupation of their time with the business of the Convention has precluded the possibilty of their making as accurate an investigation of the materials at their disposal as would have been desirable. The fact, however, that the Church is growing prosperous is so manifest as to obviate the necessity for making it apparent by any statistical statement. A more special attention, too, to the instruction and training of the young people of the Church in her distinctive principles and privileges, is also a subject (in their consideration) demanding more general interest. For they are confidently persuaded that to the neglect of this duty is to be attributed much of that spurious liberality of opinion which makes no distinction between truth and error, and moreover the absence of a true appreciation of the superiority of her advantages and claims. And for the furtherance of the end here proposed, they respectfully suggest the importance of carrying out fully that system of catechetical instruction required by the Canon, and the employment of the facilities afforded by Bible class exercises, for impressing these truths upon the more advanced in their higher development. The Committee desire also to notice the almost entire neglect of the *Office of Institution* in the Diocese. If they are rightly informed, but one of the parishes has ever availed itself of its provisions. That office was prepared by the wisdom of the Church, and the Committee can see no sufficient reason for its neglect. They think its general use would do much to strengthen the relations which should exist between minister and people, and prevent those frequent changes which interrupt our harmony and hinder our progress."

Kentucky.—The Journal of the Twenty-seventh Annual Convention of the Church in this Diocese is before us. As appears from the list of Clergy appended, these now number twenty-nine. The Rector of Grace Church, Louisville, makes the following statement in his report of that parish:—

> The Church is at present supported mainly by Christ Church. The plan for its future maintenance is quite simple and primitive—"that each one lay by in store as God hath prospered him," and every week bring or send it to the Church, where opportunity will be given to "offer his gift upon the altar." The plan has thus far been met very heartily by the congregation. Whether it will finally succeed may be questioned; but that it is founded in the pure principles of the Gospel, that it will develop Christian character in direct antagonism to the spirit of the age, and that it will only fail through the lukewarmness of the professed followers of Christ, will not be disputed. The motives for this, our plan, have been growing and increasing in the Church for a number of years, and, in many places, have brought forth most delightful fruit; and they are, that the House of God be not sold to man every year, even in appearance; that His Church be as free to his creatures, as the Gospel preached in it; that this Gospel be supported by the free-will, prayerful offerings of those who have the salvation of souls at heart.

The Rector of St. Paul's Church, in the same city, the total contributions of which amounted to $3,065, in speaking of the candidates for Confirmation, says that, with a single exception, these were all from "the world that lieth in wickedness," and not proselytes from other denominations; and it is hoped that *all* were qualified by a thorough and radical conversion of heart, under the mighty power of the Holy Ghost, for this most solemn profession of religion in the Church. The Parochial Report of the Rector of St. Peter's Church, Paris, has the following most creditable entry:—

> On all the chief Holy Days, including Sundays, and during Lent on the Litany days, the appropriate Services, with sermons, lectures or homilies, have been maintained, marked by an attendance, and a devout reverence, sufficient to strengthen the idea formed of their desirableness and advantage. It is also gratifying to state, that through the celebration in this parish, more frequently than common, of the Holy Eucharist, one effect, among others, has been to encourage the hope that at some future day, not far distant, we may be enabled to meet together, still oftener, for the faithful and profitable participation of the Body and Blood of Christ. It is due from the Rector, to the members of his flock, that he should here note the fact, probably without parallel, that the full annual proportion, due from each church, (Canons VIII. and IX.,) for the maintenance of the Episcopate of the Diocese, with contingencies, has been advanced, this year, by the parish of St. Peter's, although extremely limited in numerical strength and consequent ability.

The contributions of all the parishes for Church purposes amount to more than nineteen thousand dollars. The Bishop, in his address to the Convention, remarked:—

> There is a remarkable similarity in the results of our work, during the past year, as compared with those of the former, as far as those results may be tested by the number of Confirmations; which were, last year, 157, on seventeen occasions; and this year, 179, on eighteen occasions: and this has led me to make some other comparisons of the kind, from which the fact of our steadily progressive growth may be inferred, however distressingly slow that growth may have been. During the last ten years of my Episcopate, I have confirmed 1,103; whilst, during the first ten years, and a few months, only 416 were confirmed. During the whole Episcopate, I have confirmed 1,773, on two hundred and sixty-three occasions. Oh! that in future years, they may be multiplied an hundred-fold; and, by as large a measure, approach so much nearer to the primitive standard of a truly Scriptural piety.

At the conclusion of his address, the Bishop alludes to the great subject of rendering the Church more primitive and more practical.

Ohio.—The Bishop, at an Ordination at Cincinnati, has admitted the Rev. Peter Neff, Jr., of Yellow Springs, to the Order of the Priesthood. The candidate was presented by the Rev. W. R. Nicholson, and the sermon preached by the Bishop.

Iowa.—The published Journal of the Second Annual Convention of the Church in this Diocese is on hand. On this occasion, St. Paul's Church, Fort des Moines, and St. James' Church, Oskaloosa, were admitted into union with the Diocese, thus bringing its list of organized parishes up to thirteen. We have already largely quoted from the address of the Bishop. The proceedings of the Convention provide nothing beyond matters of strictly local import. On adjourning it, the Bishop expressed his gratification at the harmony and happiness in which all things had been "begun, continued, and ended," during the present session of the Convention; saying that it had been one of the happiest seasons of his life. He then proceeded to urge the Clergy to labour in earnest for Christ and the Church, assuring them of his conviction that the Protestant Episcopal Church was peculiarly adapted to the wants and dangers of the West. He earnestly exhorted both Clergy and Laity to live near to God, and to walk worthy of their high calling in Christ Jesus our Lord. Amongst the Parochial Reports presented, we find that of Washington making the following statement:—

> The want most deeply felt is that of church edifices; for, without them, the Church can make but little advancement, if indeed maintain her own. We hesitate not in stating that had we a church building at Fairfield, the number of families would have been doubled. But the congregations are yet too feeble to erect them; they must have aid. One thousand dollars would enable us to erect two small churches, one at Fairfield and another at Washington. We believe that every church in the Diocese, with one or two exceptions, has been built, in part, by foreign aid; surely we may be permitted to indulge the hope, that these feeble parishes will not be forgotten in the generous contributions of the friends of missions.

Alternate services are held by several of the Clergy in places far apart. A good spirit evidently prevails between the members of the different parishes, and a healthy and growing love for Christian ordinances. Of Grace Church, Cedar Rapids, its Rector remarks:—"The most prominent and encouraging feature in the prosperity of this parish is found in the numbers and efficiency of the Sunday school. A *hundred* scholars are enrolled, with [illegible] average attendance of *seventy* or *eighty*, and under the [illegible] of about a dozen intelligent and zealous teachers. Another very encouraging fact must not be overlooked. The [illegible] and liberality of a very few individuals have pro[illegible] determination to finish the church edifice with [illegible] possible delay. With the continued favour of Providence, it will be ready for consecration early in the Fall. This accomplished, the sure growth of the town, combined with proper pastoral fidelity, must ensure, with God's promised blessing, a certain and speedy increase to the congregation and communion of the parish." And all this with but twenty families and seventeen communicants. Here is truly being begun and carried on missionary work. Trinity Church, at Muscatine, though with but forty-six communicants, has subscribed for liquidating the debt of the Church $600, and for enlargement $1800. "There is good evidence also," it is remarked, "that the spiritual prosperity of the parish has kept pace with its temporal improvement. The steady attendance of the congregation, their deep attention and evident feeling, the large number added to the Communion, and their growing interest in Divine things, all indicate that the Lord is with us, and that though every way we are undeserving, yet His blessing hath descended upon us." Everywhere the labours of the Missionary appear to have been well rewarded, and there is no question that whatever support the Bishop of the Diocese, now seeking an increase of the Diocesan Fund in these Eastern States, may meet with, that support will be well bestowed, and will yield in this important sphere of Church labour a hundred-fold.

California.—The Journal of the Second Triennial Convention of the Church in this Diocese has reached us. In the list by which it is prefaced we find, besides the Bishop, nine Presbyters and ten Clergymen. These are all located at prominent points, yet leaving countless positions of value unprovided for. One of the Clergy, the Rev. Edward W. Syle, who is a Missionary to the Chinese in California, we have had previous occasion to speak of. The parishes in union with the Convention are:—Trinity, San Francisco, San Francisco county; Grace, San Francisco, San Francisco county; Grace, Sacramento, Sacramento county; St. John's, Stockton, San Joaquin county; St. Paul's, Benicia, Solano county; St. John's, Oakland, Alameda county; Trinity, Nevada, Nevada county; Emmanuel, Grass Valley, Nevada county. The number of appointed lay delegates to the present Convention was nineteen. The address of the Bishop is a record of his labours. Everywhere there was need, where already unprovided, that a Missionary be sent. In the three months preceding April 12th, he had consecrated one church, confirmed 44 candidates, baptized 58 infants, attended 22 funerals, and solemnized 39 marriages. It appears that the Church is actively engaging in charitable labour. We learn from the Bishop's address, that the Rector of Trinity Church, San Francisco, finding that his pastoral duties were so extended that he required assistance in their performance, he invited several of the male communicants to meet for the purpose of devising a plan for concert of action in the various charities which claimed their attention. Accordingly, on the 10th of July, 1854, twelve communicants assembled in the Rector's study. It was agreed that the system of the Church provided everything that was necessary without demanding a separate organization or even a constitution and by-laws; and that the simplest mode of acting in concert and with system, so that the Rector might never be at a loss upon whom to call for a Christian service, was the best mode. It was also resolved to avoid assuming any name, that not the slightest approach might be made to an organization apart from that of a regular parish when the communicants were actuated by a zealous desire in all things to fulfil their vows. The various duties were therefore divided into three classes, each of which was assigned to a committee, each committee having a chairman, while the Rector is *ex officio* president of the whole. The Treasurer of the Parish and Secretary of the Vestry fill the same offices for the committees. As the result, we have the following statement:—

> These committees were designated by the class of duties belonging to them; as, "The committee for visiting the sick," "on employment," and "for counselling the needy." The practical working of the committees is of the simplest nature. The Rector refers calls made upon him, which can be appropriately entrusted to other hands, to the chairman of the proper committee, who either attends to them himself or procures it to be done by one of the committee, and in case of need the different committees assist each other. Thus, watchers, (to save the stranger from mercenary nurses,) medicines, or aid of any kind, are furnished the sick; employment is sought out for those who are able to labour; suitable boarding places are recommended, and all the various kind offices are performed which a Christian spirit would dictate; the motto being—"Do good unto all men, especially to them who are of the household of faith." The funds for this purpose are derived from the alms on Communion Sundays and from other voluntary donations, there being no lack of willing hearts and open hands when it is certain that the charities will be judiciously bestowed. There is a stated weekly meeting of the committees, at which each chairman makes a written report of the work performed by his committee during the week, which becomes a part of the parish records; new cases are then mentioned, and appropriate business affairs are discussed. Corresponding committees of female communicants have since been formed, which, while they have duties in some degree distinct from those of the other committees, yet co-operate with them when necessary. Among, then, the many objects to which these committees may be applied, a few of the most prominent are as follows:—To seek out sick and destitute persons and secure them suitable care and occupation, endeavouring to surround them with religious influences and to prevent them from being tempted to vice by poverty or evil associates; to countenance those who are worthy, and try to redeeem them in the way of temptation; to secure seats in church for those who are not provided, and in general to give a home feeling "to them who are of the household of faith," though they are strangers in the land.

The Bishop recommends the general adoption of such a system for its simplicity and perfectly unexceptionable character. "It is obvious," he remarks, "that these labours will greatly increase the efficiency of the clergyman, not leaving him to struggle single handed against the worldliness and [illegible] vice which surround him. They will bring the people of the Church into closer and more friendly contact, not only with him, but with each other, and place within their reach, opportunities for becoming better acquainted with the system and doctrines of the Church, thus affording them greater comfort, confidence, and interest therein." In conclusion, he remarks:—

> A mighty work is before us, but it is a work of time and patience and faith. The natural tendency of all will be to discouragement. We are living in a community in which not only is worldliness rife, but we are without many of those restraints which the recorded experience of the past imposes on the more settled state of society from which we came. It seems as if here old things had passed away and all things become new. An intense excitement pervades the land, and all are reaching forward to some golden vision in the future. But in the midst of all this turmoil, how can men be arrested in their giddy course and made to listen to the appeals of the Gospel! We feel this, and often as our hearts sink within us, we are tempted to despair. Yet, Brethren of the Clergy, let us "make full proof of our ministry." Let us go on, labouring in our high calling, trusting the result to Him by whom we have been sent. As the years go by, we shall find, if faithful to our Lord, that not in vain have we toiled in His service, but that He "added to the Church such as should be saved." And as we come up to this annual Festival, it will be ever to have our hearts cheered with the news of the strengthening of that cause to which we have vowed our efforts, and thus with renewed courage we shall be enabled to "go forth to our labour until the evening."

THE WORLD AT HOME.

The Prohibitory Liquor Law.—An important decision, in the case of Thomas Dowd and Charles E. Smith, charged with a violation of the Maine Liquor Law, was delivered in the Court of Special Sessions by the Recorder, on Tuesday. The Recorder declared of the new law, "It is an act in derogation of the common law, highly penal in its nature, destructive to property in its consequences, jeopardizing liberty, and inflicting the loss of social position and civil rights, summary in its execution, granting extraordinary powers to irresponsible persons, and affording no adequate redress to the parties injured." The conclusion of the Recorder is, "that it is no offence to sell imported liquor without having obtained the license mentioned in the act of April." The defendants, Dowd and Smith, were therefore discharged.

The Census of New York.—The census of this State exhibits the growth of the cities as progressing in a somewhat uniform ratio. Comparative tables, passing over the last five years, give an increase of forty-four per cent. to our ten chief cities, or 376,082 in 1855 as having been added to 853,418 in 1850. This increase, which may be regarded as two-thirds of the increase of the whole State, does not approach the sum total which had been anticipated. Still, it is both large and satisfactory. The population of this city is estimated at 730,000, which is, of course, exclusive of Brooklyn and Williamsburgh, the former city being rated as having a population of 200,000.

The Late Visit of Indians to Washington.—The Kaw delegation of Indians to Washington asked their "Great Father" that one of them be made chief, and invested with sundry flashy trappings and a big pile of money; but, instead of this they have been supplied with pantaloons, shirts, and shoes (being naked, excepting blankets), having worn out their leggings and moccasins on their journey to the capital. The acting Commissioner of Indian Affairs has sent an officer to accompany them as far as Pittsburgh; thence they are to be sent to St. Louis, where the Superintendent of Indian Affairs will forward them to Kansas. They left Washington much displeased at the failure of their mission.

Result of Disobedience.—A lad named Charles Ireland, aged sixteen years, was drowned on Sunday afternoon last, while bathing in the North River opposite Hoboken. On two former occasions he came near meeting with a similar fate; and his father had forbidden him going in again, especially on Sunday last. He had been in the water but a few moments when he was seized with cramp and was drowned. Let our young readers profit by this lesson.

New Line of Steamers to Europe.—The necessary steps have been taken by an influential body of the mercantile interest of Boston to establish a new line of steam-packets from that port to Liverpool direct. A meeting has been held, at which resolutions setting forth the importance of the project were adopted, and a committee of thirty-six chosen to solicit subscriptions to the stock. It is contemplated to build four new first-class steamers for the line.

The Watering-Places.—It is said that the fashionable watering-places are not nearly as full as they were last season. One reason for the falling-off is said to be that thousands who have hitherto summered at these resorts have gone to Europe, and another is the hard times.

Consumption of Fuel on Railroads.—It is estimated that the cost of fuel now annually consumed on the railroads in the United States reaches the large sum of fourteen millions of dollars. The average annual consumption is equal to about one hundred and forty cords of wood per mile.

Statue of Washington.—The first bronze statue of Washington ever made has been cast in the city of Richmond, Virginia. As soon as the cast was done, there arose one loud burst of voices from within of "Huzza for Washington!" which was answered by a detachment of an artillery company in attendance with the discharge of five guns.

Execution for Murder.—On Thursday, July 12, Stoddard, the murderer of his wife, was executed at Rock Island, in the presence of about 8,000 persons. At the scaffold he acknowledged his guilt.

Mortality in New York.—The City Inspector's report for the week ending July 14 shows a decrease of forty-nine deaths as compared with that for the previous seven days. Four hundred and ninety-seven persons died during the past week, of which number three hundred and seventy-six were children under ten years of age.

Mortality in Brooklyn.—The health returns for the week ending July 14 show a total of 79 deaths, of which 39 were males and 40 females. Of these, 19 were adults and 60 minors.

Ice at Sea.—Vessels arriving from Europe just now report encountering or seeing immense islands of floating ice, accompanied by very dense fogs. Icebergs usually do not make their appearance in our latitude till August.

The Harvest.—Accounts from all parts of the country, with scarcely an exception, now concur in representing the grain crops to be abundant and of fine quality. The hopes entertained a month since that the present year would be the most productive one ever known in this country are now very near being verified, or, at least, are beyond a doubt.

American Officers in Russia.—Letters from Washington state that the Government has received information of the kind reception of Major Mordecai and Capt. McClelland by the Russian Government, and say they have not been refused the liberty of visiting Sebastopol.

An Ecclesiastical Beehive.—A few days since a swarm of bees alighted on the turret of St. Paul's Episcopal Church in Concord, N. H., and commenced laying the foundation of a hive.

Minnesota.—Minnesota Territory is being settled up with population so fast that real estate in the town of St. Anthony has risen fully one hundred per cent. within a year past. One half of Hennepin Island was sold last July for $8,000, and since then $5,000 has been offered for one undivided fourth of the same property. Two years ago $10,000 was the highest offered for Nicolett Island, forty acres, and last summer, $35,000 was refused. The increase of manufacturing at the falls is what has caused the great advance.

Wool.—The bulk of the Ohio wool clip this season has been sold, and it is estimated that the wool growers of the State have realized $500,000,000 cash from this valuable raw material.

THE WORLD ABROAD.

Great Britain.—The Court has removed from Buckingham Palace to Osborne, in the Isle of Wight, for a short season.

After the prorogation of Parliament, if not sooner, the Queen, the Prince Consort, and the Royal family, will, it is expected, take a marine excursion. The Royal yacht had completed coppering, and the carving and gilding embellishments were nearly finished on the outside of the vessel.

A military camp is about to be formed at Arrow, near Birkenhead, for the reception and drill of militia, artillery, and other regiments.

It is said to be the intention of Government to apply to Parliament for a vote of public money, which is to be applied in erecting a monument in commemoration of the soldiers who have died at Scutari. A design for the monument has already been prepared by the Baron Marochetti.

The attempt of Lord Robert Grosvenor to put a stop to Sunday trading by act of Parliament, had excited considerable agitation among the working classes. In connection with this an extraordinary scene took place in Hyde Park on the Sunday afternoon before the last steamer sailed. A few days before, placards had been displayed throughout the metropolis, inviting the working classes and others to attend in Hyde Park on Sunday afternoon, to protest against the new Sunday Bill, and to see "how the aristocracy observed the Sabbath." In obedience to this call, several thousand persons had assembled in the Park between two and three o'clock, and as the carriages of the aristocracy passed along, they indulged in loud hissing and groaning, accompanied by deafening cries of "Go to church!" "Why do you require your servants to work on Sunday?" "Shame on you!" "Down with the Sabatarians!" "Away with the Sunday Bill." In the majority of instances the occupants of the carriages did not venture to return down the ride, but went home evidently astonished, and probably impressed with what they had seen and heard.

Another "demonstration" against Lord Robert Grosvenor's Sunday Trading Bill took place in Hyde Park on Sunday, July 1, and exceeded in numbers and riot the one which took place the week previous. According to report the scene was beyond description. As many as 100,000 people, it is said, were present, from whom hisses and hootings proceeded with considerable violence against those who rode in carriages; and the police were roughly handled in endeavouring to preserve the peace.

In consequence of these disturbances, Lord R. Grosvenor has withdrawn his Sunday Trading Bill, as their ostensible cause.

The death of Lord Raglan, which is recorded under our head of "The War," created a deep and general feeling of painful regret in England. In both Houses of Parliament, on the evening of the 3d inst., a Royal message, recommending the House to provide some material token of recognition to Lord Raglan for the services he had rendered to his country during this and previous wars, was brought under consideration, and it was agreed that an annuity of £1,000 a year should be granted to the widow of his late Lordship, and £2,000 a year to the present possessor of the title, with remainder to his next heir.

In the House of Lords, whilst discussing the merits of the late Lord Raglan, the Earl of Galloway blamed the Government for having allowed certain charges adduced against Lord Raglan in Parliament and elsewhere to pass unanswered. To this neglect he believed that the premature death of the late Field Marshal was in great measure attributable.

His Majesty, the King of the Belgians, and suite, arrived at Buckingham Palace from Ostend, on the afternoon of the 3d inst., on a visit to Queen Victoria.

A grand chess tournament, under the presidency of Lord Lyttelton, took place at Leamington on the 26th, 27th, and 28th ult., when at least two hundred chess players were present. Several matches had been arranged between eminent players, and also between the clubs of several towns.

The widow of the late Admiral Boxer is suffering from an accumulation of misfortunes. The first of these was the death from cholera of her nephew, at Balaklava. This was followed by the decease, from the same cause, of her husband. The next intelligence she received was to the effect that her house in the country had been burnt to the ground. Scarcely had she been made acquainted with this fact when the failure of Messrs. Strahan's bank deprived her of an amount not less than thirty thousand pounds; and, to crown all her misery, she has now a son before Sebastopol, who, it is expected, cannot long survive.

Sir Charles Napier is likewise mentioned as having lost his fortune by the bankruptcy of Strahan, Paul, and Bates.

Considerable progress has been made in the equipment of the ships' launches fitting at Portsmouth for the Black Sea; sixteen were finished. Steamers are to take them out. There will be about fifty altogether of this kind of gunboat.

The Post Office authorities now grant a day delivery of letters to any district, the revenue from such delivery not being equal to the expenditure, provided the inhabitants of the district subscribe a sum for the Post Office Department equal to the deficiency.

A Parliamentary return shows that there are at present twenty private reformatory schools in England and Scotland, certified by Government, and capable of containing about 1,800 children.

Several convictions have been made by the borough magistrates of Liverpool, under a new local Smoke Prevention Act, which enacts, similarly to that in force in the metropolis, that furnaces shall be constructed or altered so as to consume their smoke.

France.—At the opening of the French Legislative Assembly on the 2d of July, the Enperor of the French delivered an animated speech, detailing the present circumstances of the war, and showing that it was impossible for the Allies to concur with Austria, as to any terms of peace.

The French Government are about to propose a new loan of 750,000,000 francs, and also a fresh levy of 140,000 men.

Austria.—It is evident that the Court of Vienna has virtually withdrawn from the Western alliance, and is now adapting her policy with less scruple towards Russian interests.

Prussia.—The Government is looking well to its arms. Orders have been given to convert as speedily as possible 280,000 weapons of the old system into Minie rifles. As soon as this is accomplished 600,000 others are to be altered after the same fashion. A mechanic in Zelle has taken a contract binding himself to deliver 120,000 rifle-sights within a year.

Cuba.—Accounts from Havana to the 11th inst., state that the Captain General was much excited, owing to the fact of some friends of the late Ramon Pinto having presented to the widowed Senora a plaster bust of the deceased patriot, taken from a likeness in the possession of one of them. Her servants and others were examined by the Government agents, but no discovery of facts was obtained nor any arrests made. The health of the island was good and the weather fine. It was contemplated to run a line of American steamers from Matanzas to Philadelphia.

The War.—The great feature of the war this week is a melancholy one,—the almost sudden, certainly the unexpected, death of the Commander-in-Chief of the British army in the Crimea, Field Marshal Lord Raglan, who expired at his headquarters before Sebastopol on the evening of the 28th ult. His Lordship had been ailing for some time, but until the afternoon of the day on which he breathed his last, no fatal result was apprehended. This event had cast a general gloom over both armies, by whom the deceased nobleman, notwithstanding the errors imputed to him, was universally esteemed. The event was announced by Ministers in both Houses of Parliament on the 3d inst., and the highest tributes of esteem paid to his memory. General Simpson takes the command of the British forces in the Crimea until Lord Raglan's successor is appointed. He is, we believe, an old Indian officer, who has seen a good deal of service, but always in a subordinate rank. Full details of the affair of the 18th June are given in the English and French papers. The Allies made a gallant and desperate attempt to take by storm outworks of Sebastopol, which, had they succeeded, would probably have secured them the place itself, but they were repulsed by the Russians with great slaughter. The loss of the Allies in the affair were much heavier than the previous advices led us to suppose. It is stated that the French had upwards of 5,000 men put *hors de combat*. It seems that the combined squadrons took part in the general attack, and lost a considerable number of men. Lord Raglan's last despatch gives the details of the repulse. It is dated the evening of the 18th—ten days before his death.

With the exception of one or two small attacks upon forts by the combined squadrons in the Baltic, there has been no operation yet in that quarter. The bombardment of Sweaborg, which had been previously reported, dwindles down into an exchange of shots between the *Amphion* and one of the forts. A powder magazine was, however, blown up by the guns of the former. There is a rumour, however, from Stockholm that Mystadt had been destroyed by the British.

By the *Canada*, which arrived at Halifax yesterday, (Wednesday,) we have three days later accounts—to the 7th inst.; but they are very meagre, and wholly unimportant, consisting mainly of details of the recent repulse of the Allies at the Malakoff and Redan. Further evidences of mismanagement on the part of the Allied generals are revealed. Affairs before Sebastopol were without the least change, and there was no indication of any movement.

Imperfect in original

COMMUNICATIONS.

For The Churchman.

THE PRIVATE PONDERINGS OF AN AGED PRESBYTER.

ORIGINAL INSTITUTIONS, (*continued.*)

We shall now proceed to examine the original institutions of the Deity after the fall, which contain the religion of human redemption.

After Adam and Eve had eaten of the forbidden fruit, "the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons." Their eyes were opened to perceive their guilt, and they had an intuitive conviction of the displeasure of God, which is of necessity implied in every conviction of human guilt. Before the fall, they had no sense of guilt, and they did not feel any need of clothing; and therefore their sewing fig leaves together for clothing, would clearly imply a penitential recognition of their guilt, and of their fallen condition. And under their convictions of guilt, "they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid because I was naked; and I hid myself." And herein we have a verbal acknowledgment of the fact of his guilt, and of his sense of shame. "And he said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." Herein Adam made a full confession of the facts of the case, without any prevarication. And hence we may perceive, that in every case wherein the duty of confessing our sins has been inculcated in the Holy Scriptures, there is an evident allusion to the confession of Adam and Eve. "And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat." And hence we may perceive that while Adam followed the example of his wife in eating the forbidden fruit, Eve followed the good example of her husband in the confession of her sin, and thence it followed that they found mercy at the hand of the Lord—mercy for themselves and redemption for the human race. And ever since that day God has shown his approbation of such confession, insomuch that, "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

And hence we read, "The Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Herein we find, first, a permanent record of the first offence written in the degraded condition of the serpent, and in his being changed from a beast of the field to a reptile crawling on the earth; and, secondly, a promise of redemption written in the fact of our bruising the head of the serpent beneath our heel. In the beginning God put all things under the feet of mankind, and this he did also by the promise of our redemption. In the beginning mankind were designed to survive all brute existence, and such was the purport of the promise of redemption, although the two cases differed in the following respect, namely, in the original condition, mankind were exempted from the evil of a bodily mortality, and were to enter upon a state of happy and eternal retribution, without the previous degradation of the grave; whereas the promise of redemption only implied a resurrection from the grave, as may be seen by the sentence of bodily dissolution which was passed upon Adam. Both before and after the fall, religious obligation implied a future and unending state of being; in the first instance, directly on the close of human probation; and in the second, after the hiatus of our bodily dissolution, and by a resurrection at the last day.

Had the original sentence been put into immediate execution, without mitigation and without mercy, there would have been an immediate and entire extermination of the human race, but by the promise of redemption the human race was saved from destruction, and the promise of the resurrection and eternal life was extended to mankind. "He shall bruise thy head," related to the promised Seed of the woman, who brought life and immortality to light through the Gospel, and did thereby confirm the original promise by His own resurrection from the dead, and by His ascension into glory. The perspicacious mind of Adam perceived at once that the original sentence was commuted, and that mankind would not die, but live and propagate the human race; and hence we read, "And Adam called his wife's name Eve; because she was the mother of all living." Nor was any child born to Adam and his wife until after the promise of redemption which God made to mankind. And such was the original promise of redemption which God made to mankind.

In confirmation of the original promise of redemption, God instituted the rite of sacrifice, to typify the coming of Christ; and hence he is said to be the Lamb slain from the foundation of the world; and hence the coming of Christ contained the divine abrogation of all brute sacrifices, because it contained the thing which had been typified by all sacrifices from the foundation of the world. There is no other rational and scriptural interpretation of the following words: "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." Such was the original antecedent of the wedding garment—such were the garments worn by Adam and Eve, on their reunion after the promise of redemption—such were the first external tokens of redemption to mankind, and such is the religious intention of human clothing, and as such all human clothing ought to be regarded by mankind. And hence divine forgiveness has been called a clothing, and all human piety has been designated clothing; and hence our redemption has been called a clothing, and hence at the resurrection at the last day, we shall be clothed upon with our house which is from Heaven. Job put on righteousness as a cloak; and David said, "Blessed is the man whose iniquities are forgiven, whose sins are covered." The religion of mankind since the fall has been the religion of repentance, and of divine forgiveness, and of reconciliation to God, through Jesus Christ our Lord. "For there is none other name under Heaven given among men whereby we must be saved, but the name of Jesus." And thence we may judge of the real condition of all those nations upon earth who have never heard the name of Christ.

The last of the primitive institutions of the Deity has been recorded in the following words: "So he drove out the man; and he placed at the east of the garden of Eden cherubims, and a flaming sword, which turned every way, to keep the way of the tree of life." Such was the original type and emblem of the final day of judgment, and of the renovation of the world by the fire of the last day. Since that event mankind have had many divine premonitions of the day of judgment, as in the destruction of the world by the flood, the destruction of Sodom and Gomorrah, and the destruction of Jerusalem. And in the sacred volume, both in the Old Testament and in the New, we have numerous and repeated assurances of the final judgment of the world in the last day.

Such were the original institutions of the Deity as they have been recorded in the Holy Scriptures, and such has been the religion of mankind from the foundation of the world. The institutions of Moses made no alterations in the original religion of mankind. Some burdensome rites were added; but "they were added because of transgressions until the seed should come to whom the (original) promise was made;" and they will serve to show to us the real intention of the original promise concerning the seed of the woman, and of the institution of brute sacrifice in the beginning of the world.

The original law of the Sabbath was confirmed and amplified by the law of Moses. To the weekly Sabbath was added the Sabbatical year, and the year of Jubilee; the former, to adumbrate our everlasting rest; the latter, the redemption of mankind. And, in like manner, the deliverance of the Israelites from the bondage in Egypt was typical of our redemption, and a farther confirmation of the original promise; and so was the land of Canaan of our everlasting rest. The temple, with all its religious garniture and services, was a type and a divine assurance of heavenly things; and so was the Jewish priesthood of the promised Christ. It has always been the great design of God to turn the attention of mankind to heavenly things, and most of all by the resurrection and ascension of Jesus Christ.

Such were the original institutions of the Deity in the beginning of the world, such the original principles of our religion, and which have remained unchanged from the beginning to the present day. They have been divinely corroborated and divinely amplified on succeeding occasions until the times of Christ and His Apostles, but they have never been altered, neither have been augmented in number or reduced. Like God himself, they are the same yesterday, and to-day, and for ever. The Jewish religion was the religion of the living God instituted in the beginning of the world; and the Christian religion is the religion of the living God instituted in the beginning of the world, carried out and amplified into all its anticipated completion. Noah and his family were initiated into the religion of redemption by the rite of Baptism, to live upon the renovated and redeemed world. The ancient Israelites, redeemed from the bondage of Egypt, were baptized into Moses in the cloud and in the sea, and in both cases the water which baptized the redeemed destroyed the wicked. In like manner, the initiatory rite of the Christian religion is that of Baptism, which may be retraced to the beginning of the world, and which, like other original institutions of the Deity, contained a divine antedation of the world to come. The ordinance of the Lord's Supper, in like manner, may be retraced to the foundation of the world, when the first lamb was slain to typify the Lamb of God which taketh away the sin of the world. Such was the intention of the Paschal lamb, and indeed of every lamb which has been offered in sacrifice to God since the beginning; although with this important difference, that while all the sacrifices before the coming of Christ were offered in the antedation of His coming, the Sacrament of the Lord's Supper was commemorative of the sacrifice of Christ, and was antedatory of His coming again at the last day; and hence the Apostle said to the Corinthians, "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come."

The day of a final separation of the righteous and wicked had not been typified by any religious institution before the fall, because no such separation had been anticipated during the original innocence of mankind. Religious institutions after the fall were all temporary institutions, chiefly relating to the promised seed, and to his sacrifice of Christ and resurrection from the dead, and were of consequence to be abolished; although the religious doctrines which they embodied were permanent and everlasting. The cherubims and the flaming sword at the east of the garden were not continued later than the time of the flood; but the day of judgment, which was prefigured and foretold thereby, has been prefigured and asserted in every part of the Sacred Volume, and in every case it serves to explain the cherubims and a flaming sword. The fire of the last day will be both renovating and destructive, and while it will destroy the wicked will produce a renovated and immortal world. The fire in which the three Hebrew children were preserved, destroyed the Chaldeans who cast them into the fire. "And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel." Ex. xxiv. 17. "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high; his place of defence shall be the munitions of rocks; bread shall be given him, his waters shall be sure." Is. xxxiii. 14. "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter iii. 7. "The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thes. ii. 7. "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire." Heb. xii. 28.

We shall now remind the reader of the following passages of Holy Writ:—"Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. vi. 16. "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandment of the Lord your God which I command you." Deut. iv. 2. and xii. 32; Josh. i. 8. "Add not unto his words, lest he reprove thee, and thou be found a liar." Prov. xxx. 6. "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues which are written in this book; and if any man shall take away from the words of the prophecy of this book, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. xxii. 18.

The great and besetting sin of mankind, ever since the foundation of the world, and more especially that of human authorities in religion, has been that of adding to or taking from the original institutions of the Deity, and the original traditions as recorded by Moses in the book of Genesis. From thence arose all the systems of ancient paganism, and from thence arose all the corruptions and perversions of the Jewish Rabbins, and from thence has arisen all the errors of Popery in later times. And hence the religion of the living God will never be propagated in its original purity and power, until we renounce all human inventions in relation to our Christian faith and practice, and return to the written word of God as our only rule and our only authority. The Bible, and the Bible alone, must be made our only standard of religious faith and practice—the Church having authority in controversies of faith—and which has been clearly and repeatedly asserted by the Church of England. By human doctrines and human institutions in religion, human authority has been exalted above all that is called God, or that is worshipped; and that is the real Antichrist which has been predicted in the Holy Scriptures.

God, in his parental and accustomed liberality, has left an extensive field for the exercise of human discretion by the Church, in regulating the forms of religious worship and the administration of our Christian Sacraments, without taking from the Word of God, or adding thereunto. And never till the permanent and exclusive authority of the Holy Scriptures shall be sincerely recognised and practically acknowledged, will Christianity regain its native purity and power; and never till that happy day, will the Church of Christ be catholic and universal, and all sectarian divisions and sectarian animosities be banished from the world. Then, and then only, will the kingdoms of this world become the kingdoms of our God and of his Christ. Then, and then only, will Christianity overturn and destroy all human systems of religion, and will go forth in all its native might and majesty throughout the earth.

J.

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For The Churchman.

THOUGHTS ON THE MEMORIAL.

Mr. Editor:—One of the great needs of the Church is uniformity. On points not ruled by the Church, there may be a rightful diversity of opinion and action; on points that are ruled, there ought to be no diversity. On points that are clearly ruled in the opinion of numbers of the Clergy, the actions of some, here and there, are diverse from the ruling of the Church, on the ground of a construction of the Rubrics differing from those who believe the Church's ruling to be clear. For instance, some allow of the singing by the Choir of one or more of the opening sentences in the beginning of Morning Prayer, "The Lord is in His Holy Temple," &c., when the Church has emphatically ruled, "The *Minister*," not the Choir, "shall begin the Morning Prayer, by *reading*," &c. And for this they claim the right under the Preface in the Prayer Book, in which occurs the following sentence: "This Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship," &c., on the ground that such and such is the practice of the Church of England. Others allow the truth and force of the plea in *all cases* where the Anglo-American Church *has not ruled to the contrary;* but they hold that where she *has ruled* the clause in the Preface cannot prevail over that ruling. Both sides are honest and sincere; both are good and loyal Churchmen. And it may be, in a case like this, in the abstract, both may be right; yet it produces non-uniformity in practice, indeed to such an extent that we verily believe there are some churches in the United States in which many of our soundest, ablest, and most judicious clergymen could not officiate for want of an acquaintance with the established regime of the Church, or at least until they had been regularly *drilled* for the purpose.

Now, in connection with such facts, is it not pertinent to ask whether or not, among the objects sought by the Memorialists, it may not be well to embrace the question of uniformity in the conducting of Divine Service? Is it not among the important questions of the day? And ought not the Church so to rule as that none could any longer doubt or question her meaning? If the *mode of conducting* the services is to be diversified, let us see the rule clearly; and so, if it is to be uniform, let it be so ruled as to be beyond doubt. To the mind of the writer this is an important matter, and its final settlement one way or the other will do much to allay diversity of action, feeling, and opinion. I, for one, would be opposed to touching or altering a line of doctrine as laid down in the Prayer Book. The faith once for all delivered to the saints is not to be tampered with. I believe that we have it, and what we have, we have not yet to get.

But I would like to see all indefinite Rubrics, and questions that are important to the allaying of diversities of practice, settled one way or another, so that one brother shall not be able to doubt the propriety of the course of another.

Take, 1st, the Rubric at the beginning of the Morning and Evening Prayer; does it permit the chanting of one or more of the sentences by the Choir?

2d. The order for Psalms and Hymns in metre says that they "are allowed to be sung in all congregations *before* and *after* Morning and Evening Prayer." Is it not lawful, then, for the Choir to sing one, or a part of one, of the Psalms or Hymns set forth, *before* the Minister commences the Service? Is it not more lawful than to sing one of the sentences?—or is the latter allowable at all?

Is it lawful to sing the *Responses* in the Litany? There is a *Prayer* for rain and also a *Thanksgiving*. Suppose the Prayer for rain has been used for several Sundays, and suppose it has been measurably answered, but still a great need exists for more rain, is it not lawful at the *same Service* to use the *Thanksgiving* for the favour that has been granted, and also to continue the *Prayer?*

Ought it not to be definitely ruled that Divine Service and a Lecture or Sermon should be had, as systematically as on the Lord's Day, on all days for which the Church has provided a Collect, Epistle, and Gospel?

To take the Rubrics in the Communion Service: One clergyman, not in the least tinctured with Puritanical niceties or sectarian bias, conscientiously believes that the communicant who rushes headlong into every worldly frivolity, dances all night, night after night and week after week, at public balls, in the close embrace of the world, it may be of the licentious, the infidel, the deist, the proud scorner of the Cross, lives in the habit of such a course, courting the very acme of worldly amusements, fashionable gaming, theatre and opera-going, and the like, violates the spirit and intent of the Rubrics, "offends the congregation," wounds the Church's heart, and upon due warning, and expostulation, and entreaty, without effect, repels the party from Communion. Another either winks at such a course or directly or implicitly encourages it, or believes, though grieving to own it, that he has no right under the Rubric to redress the evil by repelling from the Altar such an one until he discontinue the cause. Ought not the Church to rule more distinctly on this and kindred points, so that neither Clergy nor Laity should be left in dubiety about the proper course to be pursued? If one clergyman act one way and another another, must not the result ever be to create strife, and division, and diversity of sentiment and feeling? On points like this we know how difficult it is to say how far communicants may lawfully and Christianly go; still we know that there are awful abuses that need a potent remedy, and until that remedy is applied we opine that the Church's treasury will continue to be lank and lean. For it cannot be denied that the undue devotion of communicants to the fashions and pastimes of this world is one of the prolific sources of poverty to the Church. Their means now flow in channels they otherwise would not but for the fancied allowances in such matters which they here and there have; and because the Church does not rule definitely upon them, they think them Christianly. But did the Church rule, they would cheerfully give them up, withdraw their hearts from them, and thus leave them free in heart and purse to love the Church and do for her. If the Church will go to work in some definite, earnest way, by laying down rules binding upon her Clergy on such questions, for the development of real practical piety within her folds, it will accomplish more good in one year than all adaptations or alterations in the Prayer Book would in ten. And this is the great want in the Church; real, hearty, practical piety, a love of Christ and the Church more than of the world. But so long as communicants are left free, in all respects, to be as devoted to the world as the most worldly, so long as they barely keep the Commandments, which is a negative morality, we shall see a meagre Christianity, the cause of Missions languish, the poor in great measure excluded from the Church, few free churches built, which are the glory of any land; and we may talk all our lives about Memorials, and alterations, and adaptations, and *accomplish nothing!* We want something to withdraw the affections of the people from the world. We want, as a powerful aid to this, a stricter discipline on worldly conformity.

At the end of the Gospel the Rubric says: "Here the people shall say, 'Glory be to thee, O Lord!'" Our Choirs all sing it. What does the Church mean by the people shall *say?* Does it mean the Choir shall sing? So in the Decalogue: "The people still kneeling shall, after every Commandment, ask God's mercy for their transgressions for the time past," &c. Many of our Choirs sing those Responses. Is that the mind of the Church? It may be argued, and justly too, that the singing by the Choir need not prevent the people from uniting in the Response. Still, we submit, would it not be better to have it more definite for uniformity's sake? I, for one, should like to see more congregational singing. I believe our fashionable Choir plan has wrought an evil, and especially the mode of hiring operatic singers a very great and grave one; and I hope the General Convention will take the question up in some shape or form. In the Consecration Rubric it is thus written: "When the Priest, *standing before* the Table," &c. Some say that "*standing before*" means standing at the *end*. Notwithstanding, when the Church just before ordered the Minister to read the Decalogue, she told him to stand at 'the *right side* of the Table," showing that "*before the Table*," and the "*right side*" of the Table cannot in her judgment mean the *same thing*. Where, then, is the proper position for the Priest in Consecration, at the *end* of the Altar or "*before*" it, as our Chancels and Altars are now constructed? One clergyman practises one way, another another. Surely it ought to be a settled question. He that argues for the *end*, says "*before*" means in *presence of*, and immediately argues, because the Church says the bread must be broken "before the people," or that he may, with the "more readiness," "break it before the people;" and this he cannot do with his *back* towards the people. He that argues for the other position, says that, when the two Rubrics are taken together, at "the right side of the Table," "and before the Table," it is more likely that breaking the bread "before" the people means merely in the *presence of* the people, *i. e.*, not behind a screen, or out of their sight, than in the other case. And these last, we think, have the argument on their side. Nevertheless, some say this symbolizes a Romish tendency! We say, let the question be settled!

On the question of the Public Baptism of Children, too, how many clergymen baptize more children at private houses than in Church, in the very face of the Rubric! What is the utility of having these Rubrics if they are not to be obeyed? And then, in private baptism of sick children, how many insist on carrying out the law of the Church, in bringing those same children into Church if they are spared, for the completion of the services, and demanding the pledges of sponsors? It really seems that something is needed on these points, so great a diversity having grown up among us.

So, too, of the Order for the Burial of the Dead. What is the Church's meaning? "Here it is to be noted that the ensuing office is not to be used for any unbaptized adults, any who die excommunicate, or who have laid violent hands on themselves." Does the Church mean to deny such Christian burial at the hands of her ministers? or may they evade the force of the Rubric by forming some other Service to meet such an occasion? Some of our Clergy adopt the latter plan, some interpret it strictly, and refuse burial in all such cases. Which side is right? We say, let the Church settle it, so that her meaning shall be unmistakeable, and her Clergy be obliged to act accordingly. The Rev. author of the *Memorial*, some years ago in the *Evangelical Catholic*, if the writer's memory be correct, argued around the Rubric quite ingeniously indeed, but quite unsatisfactorily to many minds. The Rubrics mean something, it is clear. We desire to see it settled.

Should not the Church also provide for a need that is apparent on many occasions of funerals at private houses? There is no provision in the Prayer Book. Custom has settled a mode here and there, perhaps everywhere; but would it not be better to have it laid down in form in the present Burial Office?

The Churching of Women is a dead letter! Ought not some steps be taken to revive so wholesome and godly a service, so long as it remains in the Prayer Book, by the Clergy?

Ought not a Form to be compiled from the present forms for making and ordaining Deacons and Priests, according to the Rubrics, on occasions when Deacons and Priests are to be ordained at the same time? At present, both Clergy and Laity are compelled to collate together the two forms to know how to proceed with the Service, where both orders are given at the same time. And it creates much confusion and difficulty, especially with laymen who are not adepts in the use of the Prayer Book; and there are many such.

These, in our humble judgment, are questions on which we need action in the Church, and we trust that the minds of both Clergy and Laity will be devoted to them while this Memorial is on hand. I, for one, am fully convinced that we cannot legislate the Sects into the Church, otherwise than by conceding all they would demand, which would be nothing short of a total ignoring of the distinctive principles of the Church. If anything, we admit their ministers now with too little strictness. Many sound clergymen, who have drunk their mother's milk in the Church, who love her, appreciate, and understand her, and know they are doing her work properly, and as she requires, are here and there "sore let and hindered" in their work by some neophyte, of perhaps two years' (and in others one year's) growth, who neither understands nor appreciates the Church, but who thinks, upon reading one or two books of her theology, himself qualified for her highest offices and wisest counsels, before he has mastered her alphabet! All who have gone forth into the wide fields of the Church in this teeming land know, understand, and appreciate these things, and they know, moreover, that the Church at this hour is literally groaning under such partial trials and examinations, and such facilities as under the Canons have, in many instances, brought men too hastily into the work of the Ministry. But I have already trespassed too long, Mr. Editor, on your time and space.

Believe me truly,

J. J. N.

* * *

On Posture during Divine Service.

Reader, when you enter into your closet and shut to the door and pray to your Father in secret, do you ever sit down in a chair to perform your devotions? Certainly not, you will reply; how could you ask such a question? of course I kneel down when I pray. Yes, of course you do; and is it not curious that the same "of course" does not seem to apply to a church which applies to a private chamber? Things are much better in this respect than they were some years ago, but even now there is very much in the greater number of churches to shock scrupulous persons; here is a church in which Divine Service has commenced, the clergyman has just said to the people, "Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice unto the throne of the Heavenly Grace," and now the people in answer to this appeal are professing themselves to be miserable sinners and are imploring God's mercy; there are many of them, who seem to make their confession as though they felt it. You may see many prostrate in attitude and repeating the sentences after the Minister with a humble voice, as though they really meant what they were doing; but some of these worshippers give a very different impression; if they be miserable sinners, they seem to bear their misery very comfortably, and certainly conceal any pain they may feel admirably well. Look at that smart lady fanning herself, sitting in the corner of her pew, as though she thought it was a very proper thing to show oneself in Church, and set a good example; she says she is a miserable sinner, and undoubtedly she speaks the truth, but she scarcely seems sensible of the degree of truth which there is in her words;—then there is another person in the next seat to her, a well-dressed man, what would be called a respectable-looking man, he seems disposed to kneel if it were not for the mischief that kneeling would do to his clothes;*—and there is another and another; what a number of persons you may see amongst the apparently well-educated part of the congregation, sitting as much at their ease as if they were in their own houses, some just covering their foreheads with their hands, some making no pretence at all of giving a devotional character to their attitude. But perhaps if we go into a part of the church which the poorer people occupy we shall find less to distress us. This must be a vice belonging to those who are spoilt by easy circumstances. Not at all, the very contrary is the case; here sitting is almost universal; the people look as though they were sitting through the prayers as comfortably as they can, and anxious for the sermon to begin. This is a sight at once curious to witness and very painful; painful it is, because every thinking person must know, that sitting is not the proper attitude for one who comes to worship God, to confess his sins, to receive absolution, to implore grace for the time to come; curious it is, because not one of those persons whom we have seen sitting in their places would think of sitting to pray at home in their own chamber.

I do not think it worth while to inquire how this most irreverent custom of sitting during public worship began, nor what gave rise to it; though I suppose that the fear of spoiling smart clothes has been at the bottom of the evil as much as anything; but I shall pass on to remark the careful manner in which the posture of the worshipper is regulated throughout the whole service in the ritual of the English Church.

But I must anticipate an objection; I shall be told that it is dangerous to lay too much stress upon posture, that there is no spiritual religion in this and the like. You must, however, remember what I said before about forms; forms we must have, a large body whether of worshippers, or of soldiers, or of children in a school, cannot act together without forms; the thing to be looked to is, that the forms be simple and good, and then he who conforms to them the most readily and heartily is the least of a formalist. And with regard to the posture of kneeling, as that of prayer, we have several Scripture instances to mark it as the right posture. To take the chief instance first, we have the example of the Lord Jesus Christ himself, of whose posture in prayer we read that "He kneeled down, and prayed;" so St. Luke tells us in chap. xxii. of his Gospel, and St. Matthew in the parallel passage tells us that He "fell on His face," and St. Mark that He "fell on the ground." So also St. Stephen "kneeled down" and prayed for his murderers; and St. Peter "kneeled down and prayed" before he raised Dorcas from her death-bed; and St. Paul "kneeled down and prayed" with the elders of the Church of Ephesus; and when the same Apostle took his leave of the Christians at Tyre, in order to go up to Jerusalem, the whole company "kneeled down on the shore and prayed." In like manner, we find that in olden times King Solomon, when he made that remarkable prayer on occasion of the dedication of the Temple, made the same "upon his knees with his hands spread up to heaven." And lastly, if we go from the Church Militant here on earth, to the Church Triumphant in heaven, we read of the elders whom St. John saw in vision performing their worship before the throne of God, that although they had seats in heaven, yet when they give glory to God they fall prostrate before Him who sits upon the throne, and casting down their crowns before Him in that posture, perform their devotions and adore His Majesty.

Nor indeed could the saints either in the Old Testament or in the New have very easily chosen any other than a posture of prostration as that suited for their prayers. For it is to be noted that in both the Hebrew and the Greek, the words which we translate by *worship* do necessarily involve the notion of falling down before Him whom we worship. In fact, when we speak of choosing a posture for worship, may it not very possibly and even very probably be true, that man had no choice in the matter at all? when we see how universal is the instinct of prostration of some kind and to some extent as a symbol of submission and reverence, may we not probably conclude that it is in the truest sense an instinct, a sense implanted by God himself, a law perhaps impressed upon man at the time of the fall, when he lost his title to assume the erect attitude, which God had assigned to him, in the presence of that God against whom he had sinned?

But perhaps to insist upon this is hardly necessary, because in his private chamber every one I suppose kneels; and the very point upon which I have chiefly laid stress is this, that whereas persons sit to worship God in church they would never think of doing so in their own chamber.

Now let us look at the rules for the different postures in different portions of the Service, which are given in the Prayer Book, and to which Christians of the English Church ought to conform.

When the Minister commences the Service by reading one or more of the sentences appointed for the opening of public worship, the congregation stand; and in that attitude they listen, while the Minister further addresses them upon the duty of confessing their sins to Almighty God. I suppose the congregation were ordered to stand, because that would seem to be the attitude of respectful attention; the Minister comes to us an ambassador from Christ, and to show that his message is welcome, and that it will be attended to, the people rise up to meet him.

But the address concluded, there is to be a change of posture; the Minister finishes his address by praying and beseeching the people, with a pure heart and humble voice to join him in a confession of sins before the throne of the heavenly grace; and confession must be made in the humblest of postures, and that is why the Prayer Book orders the confession to be made by all kneeling. While on their knees the congregation repeat the general confession after the Minister, sentence by sentence, and then in the same posture receive from him absolution in God's name, which he delivers standing, that being the position of authority, and because when pronouncing absolution he no longer speaks with the people to God, but for God to the people. The Lord's Prayer is then repeated by all kneeling, and this posture is preserved until, on the ascription of Glory to the Father, the Son, and the Holy Ghost, the whole congregation rise, the erect position being regarded as the fitting one for praise, as that of prostration is for confession and prayer.

For the same reason the standing posture is preserved during the opening hymn *Venite exultemus*, and throughout the Psalms; and generally during all singing or reciting of Psalms and hymns the congregation stand.

During the Lessons, the sitting posture is permitted; and this is not only a condescension to human infirmity, because the worshippers might be wearied with incessant kneeling and standing, but also it is the posture in which persons can listen with the greatest attention for a considerable period. On this account, the same posture is permitted during sermons, and indeed this is the rule whenever the Minister is reading or speaking to the people, with a few exceptions; thus, during the rehearsal of the Commandments, in the commencement of the Communion Service, the people kneel; the reason being, that the people are taught to join in prayer to God, that they may be able to keep God's laws; and again, in the reading of the Gospel, according to a very old custom, the people stand, in acknowledgment of the praise due to God the Father for the Gospel of Jesus Christ His Son.*

Thus during the whole of Divine Service the three positions of standing, sitting, and kneeling, are adopted for different portions according to these plain rules.

First. For praise and singing of Psalms, stand; and, in addition, at the opening of Service and during the reading of the Gospel.

Secondly. For listening to lessons and sermons, sit.

Thirdly. For confession and prayer, kneel.

Do not these rules commend themselves to our best judgment as being simple and good? suited to God's greatness, and our own infirmity? and who shall say that the person who observes them is a formalist? should we not rather commend him as one who is willing to put his own opinion out of sight, and to follow in the way pointed out for him, as one who believes that in all matters in which God has not given express commands, a member of a Christian society best consults the edification of himself and his fellows, by adopting those rules of behaviour which the society has itself approved?—*Guide to the Parish Church, by the Rev. Harvey Goodwin, M. A.*

* * *

Influence of the Spirit of Trade.

The spirit of trade has encroached rapidly with the growth of the country, and has modified essentially its social character. The merchants of the Atlantic States, when comparatively few, occupied a position and exerted an influence unknown at the present day. They were eminent for integrity, hospitable living, and public spirit. The elders among us, who can recall the leading men of towns on the seaboard of New England half a century ago, will appreciate the change in the mercantile character which time has wrought. The few great capitalists engaged in the East and West India trade, and in the first expeditions to the Northwest Coast, represented a phase of maritime enterprise which was associated with no common personal dignity, energy of mind, high-toned manners, and liberal instincts. It was a princely order, such as approached that of the old Genoese and the ideal English merchant, and partook of the enlarged sentiments native to Commerce, in contradistinction to the narrow calculations and local habitudes of Trade. The latter economy has long since gained the ascendant. It has not only broken up the prestige which formerly belonged to the merchant, in the highest and original acceptation of that term, but it has identified him with the stockbroker. It has also invaded the sacred province of art, letters, and professional life, so that money-making by all means and at every hazard has gradually lowered the standard both of ambition and of honour. There was, in early American society, a pride of character based on family, talent, and probity, to which the thirst for gold was often and cheerfully sacrificed; and the popular divine, physician, and lawyer enjoyed a social consideration which atoned for their moderate estate. At the present day, immediate success is the exclusive end; there is an unblushing reliance on charlatan expedients in medical practice, in the courts of law, and in authorship, which public sentiment in former times would have indignantly repudiated; and in mercantile life what are called "tricks of trade" are resorted to even by the respectable votaries of traffic, while swindling operations have become familiar in connection with some of the most honoured names in the land. This spirit of trade has been the great demoralizing principle in social as well as commercial life. It prompts the devotion to appearances which has taken the place of substantial resources; it justifies the extravagant style of living; it countenances, by deference to mere wealth, the prevalent outrages on good taste; it compromises the moral dignity of social life, by tolerating within its most refined circles men of acknowledged rascality in affairs; it lowers its own privileges, by failing to honour the mental superiority that shrinks from the "thrift that follows fawning;" it initiated what has been justly called "the era of upholstery," and has induced the material estimate of persons, of life, and of manners, so destructive at once to the generous in sentiment and the elevated in thought. In the reminiscences of the days of Washington, no social trait is more obvious than the distinction yielded to character. The grades of that circle were instinctively awarded to deeds, to mind, to patriotism, and to the domestic virtues. It was a wholesome awe that our peerless chief inspired; it was an improving intelligence that the scientific discussions of Franklin exercised; it was an elevating tone which the high-bred courtesy of Hamilton exemplified. That such men were regarded as models argues a state of society infinitely above the sordidness and display to which after generations, in the same relative sphere, are devoted. To make use of the convenient nomenclature of phrenology, it would appear that, from the Revolutionary epoch, the organ of acquisitiveness has been enlarging in the American cranium, and the organ of reverence diminishing. To "poke about for pence" has become almost universal, and to venerate intellectual and moral greatness rare.—*North American Review.*

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The Society of Antiquaries has accepted Mr. Ruskin's offer of an annual subscription of £25; and are raising a fund for the proper preservation of Mediæval buildings, intending to try and put a stop to amateur restoration, which means destruction.—*Athenæum.*

* * *

A Faithful Dog, belonging to the coachman of a banker, in Rome, recently picked up a package in the street, which proved to contain four diamond studs, presented by the Queen to one of the officers of her house, on a visit to that city, for the recovery of which he had offered $80 reward.

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* When once thy foot enters the Church, be bare:
God is more there than thou: for thou art there
Only by His permission. Then beware,
And make thyself all reverence and fear.
Kneeling ne'er spoiled silk stockings: quit thy state.
All equal are within the Church's gate.

G. Herbert.

* The custom of rising up at the reading of the Gospel is certainly as old as Chrysostom, for he speaks of it in one of his homilies on St. Matthew: "If the letters of a king are read in the theatre with great silence, much more ought we to compose ourselves, and stand up with attentive ears, when the letters, not of an earthly king, but of the Lord of angels, are read to us."—Bingham's *Antiquities*, bk. xiv. chap. iii. § 10.

Imperfect in original

For The Churchman.

CONSECRATION OF RIVERSIDE.

BY ELIZA GRILLEY.

The following lines were written at the opening of Riverside Cemetery, a place of much beauty, situated near the city of Waterbury, upon the banks of the Naugatuck River.

Leaving the busy scenes of life, we come,
Bearing upon these burdened hearts of ours
Love's holy mission. Room, ye gentle shades!
That we may bow before you now to ask,
For others and ourselves, a quiet place
For burial.

'Tis a lovely, tranquil spot
Whereon we stand—one scene of varied beauty.
Pleasant hill and dale; quiet corners here—
And there the shady nooks all nestling down,
As if to catch the murmuring echoes
Of little brooks that babble on their way:
Whilst ever and anon from river's side
Comes stealing o'er us the low, deep lull of
Liquid music. The air itself breathes stillness,
Tiny leaflets from tender plant and shrub
Clasp their little hands for silent wonder,
As the last faint sussurru is sighing
Out its life upon the distant branches.
With it dies away each thought and care of earth,
And we are left in holy contemplation,
Alone with God and Nature.

And now 'twould seem as though from realms of bliss
Some Spirit fair was bending, whispering
To mortal ears, "Since, then, there are some words
Sweeter by far than others, O take ye this,
And call your chosen spot by so sweet a name
As Riverside." Riverside! Methinks it has
A soothing sound; so then with grateful love
We take it to our hearts with this sweet hope,
That it may ever be to stricken souls
A word alone suggestive of quietness
And peace. And now, O fairest Riverside!
We fain would go and bid earth's weary children
To lay aside their cares and griefs, to come
And dwell with thee as angels, and like angels
Live and love. But, no! Sin hath entered earth,
And death by sin, and so the fearful sentence
Has gone forth—"All that are born must die."
Humbly, then, with hearts subdued and sorrowing,
Again we bow to ask of thee, if we
May come within these gardens here,
And place—the sepulchre.

O, gentle Mother Earth! but open wide those
Loving arms of thine, and bid us welcome,
And we will come and lay within thy friendly bosom
Many a priceless treasure. Here, shall the youthful
Christian rest, and there, the aged saint
All ripe with glory. Yonder man of God,
Now kneeling by the bed of death, shall soon come
Forth, followed by a train of weeping mourners.
And now, ye sacred shades! keep deepest silence,
For he shall speak the majesty of faith:
"Jesus is the Resurrection and the Life."
Gently down he lays the wearied one,
And then, sweeping the strings of an immortal lyre,
He says, "I know that my Redeemer liveth."
He turns awhile to comfort and to bless,
But when with toil he has grown old and weary,
Perchance he then may come to ask of thee
A resting-place. Spread for him a pleasant couch,
And count his dust a priceless treasure.
If sometimes upon the bier be borne along
An erring child, O find a place for him,
And we will stand above his grave and weep
The tear of pity, remembering a mother's
Earnest prayers, and hope for mercy. Grant,
Then, this last behest, and, to requite thee,
These hallowed acres shall be dotted o'er
With graves of little children. *Well we know*
That ye may safely count each little,
Holy mound a blessed, heavenly treasure.

Come near, ye fellow pilgrims! come, and if ye must,
Bedew the soil with tears. Plant here and there
A willow, but oftener far the myrtle,
Pine, and box together, that they may speak
To us of hope and immortality.
Come now, ye angels! leave your footprints
In the form of flowers, while we will look
Through distant years, view the city grown
Old and opulent, sending here its scores
At eventide to meditate. We leave them
Wandering by the graves of loved ones, as we,
Seated beneath this "yew tree's shade," will wish
For them, and all, our latest, fondest wish.
'Tis, that after lives well spent, each may sweetly
Fall asleep in Jesus, be laid by loving hands
To rest in Riverside, awaiting calmly
There the Resurrection morning, that
Pleasant spring-time of Eternal Life.

Branford, Conn.

FOR THE YOUNG.

THE SPARROW'S NEST.

Billy Jessamy having one day espied a sparrow's nest under the eaves of the house, ran directly to inform his sisters of the important discovery, and they immediately fell into a consultation concerning the manner in which they should take it. It was at last agreed that they should wait till the young ones were fledged, that Billy should then get a ladder up against the wall, and that his sisters should hold it fast below, while he mounted after the prize.

As soon as they thought these poor little creatures were properly fledged, preparations were made for the execution of their intended plan. The old birds flew backwards and forwards about the nest, and expressed, as well as they were able, the sorrow and affliction they felt on being robbed of their young. Billy and his two sisters, however, paid no regard to their piteous moans; for they took the nest with three young ones in it.

As they had now got the innocent prisoners in their possession, the next thing to be considered was, what should they do with them. The younger sister, being of a mild and tender-hearted disposition, proposed putting them into a cage, promising to look after them herself, and to see that they wanted for nothing. She reminded her brother and sister how pretty it would be to see and hear those birds, when grown up.

Billy, however, was of a very different opinion; for he insisted on it, that it would be better to pluck off their feathers, and then set them down in the middle of the room, as it would be very funny to see how they would hop about without feathers. The elder sister was of the same way of thinking as the younger; but Billy was determined to have the matter entirely his own way.

The two little ladies, finding they were not likely to have things as they wished, gave up the point without much hesitation; for Billy had already begun to strip the poor helpless birds. As fast as he plucked them, he put them down on the floor, and it was not long before the little birds were stripped of all their tender feathers. The poor things cried *Weet! Weet!* and complained in the most piteous accents; they shook their little wings, and shuddered with cold.

Billy, however, who had not the least kind of feeling for their sufferings, carried his persecutions still further, pushing them with his toe, to make them go on when they stopped, and laughing most heartily whenever they staggered or tumbled down, through weakness. Though his two sisters, at first setting off, had pleaded against this cruel kind of sport, yet, seeing their brother so merry on the occasion, they forgot their former dictates of humanity, and joined in the cruel sport with him. Such is the influence of bad example!

In the midst of this cruel kind of enjoyment, at a distance they saw their tutor approaching. This put them into some flurry, and each pocketed a bird. They would have avoided their tutor, but he called to them, and asked them their reason for wishing to shun him. They approached him very slowly, with their eyes cast downwards, which convinced him that something amiss was going forward.

On their answering that they were only playing, their tutor observed to them, that they very well knew he never denied them innocent amusement, but, on the contrary, was always glad to see them cheerful and happy. He took notice that each held one of their hands in their pocket; upon which he insisted on their pulling them out, and letting him see what it was they endeavoured to conceal.

They were obliged to comply, much against their will, when each produced a poor bird, that had been stripped of its feathers. The tutor was filled with pity and indignation, and gave each of them a look that was more dreadful than any words he could have spoken. After some silence, Billy attempted to justify himself by saying, that it was a droll sight to see sparrows hopping about without feathers, and he could see no harm in it.

"Can you, then," said the tutor to Billy, "take pleasure in seeing innocent creatures suffer, and hear their cries without pity?" Billy said he did not see how they could suffer from having a few feathers pulled off. The tutor, to convince him of his error, pulled a few hairs from his head, when he roared out loudly that he hurt him. "What would your pain be, then," said the tutor, "were I thus to pluck all the hair off your head? you are sensible of the pain you now feel, but you were insensible of the torment to which you put those innocent creatures, that never offended you. But that you, ladies, should join in such an act of cruelty, very much surprises me!"

The ladies stood motionless, and then, without being able to say a word, sat down with their eyes swimming in tears; which their tutor observing, he said no more to them. But Billy still persisted in his opinion that he did the birds no harm; on the contrary, he said they showed their pleasure by clapping their wings and chirping.

"They clapped their wings," said the tutor, "from the pain you put them to; and what you call chirping were cries and lamentations. Could those birds have expressed themselves in your speech, you would have heard them cry, 'Ah! father and mother, save us, for we have fallen into the hands of cruel children, who have robbed us all of our feathers! We are cold and in pain. Come, warm us and cure us, or we shall soon die!'"

The little ladies could no longer refrain from tears, and accused Billy of leading them into this act of cruelty. Billy was himself become sensible of his faults, and had already felt the smart of having a few hairs plucked from his head; but the reproaches of his own heart were now visible on his countenance. It appeared to the tutor that there was no need of carrying the punishment any further; for the error Billy had committed did not arise from natural love of cruelty, but merely from want of thought and reflection. From this moment, Billy, instead of persecuting dumb creatures, always felt for their distresses, and did what he could to relieve them.—*Churchman's Monthly Magazine.*

Asa and Ira.—Asa and Ira were two brothers, whose farms lay side by side in a fertile intervale.

When the corn, the oats, and the barley were springing up, the weeds took advantage of the rich soil and came up with them.

"Do you see," said Asa, "what a hold the weeds are taking? There is danger of their choking out the crops entirely."

"Well, well, we must be resigned," replied Ira; "weeds as well as grain were a part of the Creator's plan, and there is no use in murmuring about them."

And he laid down for his usual afternoon doze.

"I can only be resigned to what I can't help," said Asa. So he went to work and ploughed and hoed until his fields were clear of weeds.

"The army worms are in the neighbourhood," said Asa to Ira one day; "they have eaten through the adjoining meadows, and are moving towards us."

"Ah!" exclaimed Ira, "they will surely destroy what the weeds have not choked out. I will immediately retire to pray that their course may be stopped or turned aside."

But Asa replied, "I pray betimes every morning for strength to do the work of the day."

And he hastened to dig a trench around his land, which the army worms could not pass; while Ira returned only in season to save a small portion of his crops from their ravages.

"Do you see, Ira," said Asa, another morning, "the river is rising very fast. There is but a slender chance of preventing our farms from being overflowed."

"Alas! it is a judgment upon us for our sins, and what can we do?" cried Ira, throwing himself in despair upon the ground.

"There are no judgments so severe as those which our own sloth brings upon us," replied Asa.

And he went quickly and hired workmen, with whose help he raised an embankment that withstood the flood, while Ira witnessed with blank looks and folded hands the destruction of his harvest.

"There is one consolation," said he; "my children, at least, are left me."

But while Asa's sons grew up strong and virtuous men, among Ira's there was a drunkard, a gambler, and a suicide.

"The ways of the Lord are not equal," complained Ira to his brother. "Why are you always prospered, while I am afflicted, and my old age disgraced?"

"I only know this," replied Asa, "that Heaven has always helped me to treat the faults of my children as I did the weeds, the caterpillars, and the flood; and that I have never presumed to send a petition upward without making toil my right hand servant, the messenger of my prayer."—*Lucy Larcum.*

The World and Eternity.—He that will often put eternity and the world before him, and who will dare to look steadfastly at both of them, will find that the more often he contemplates them, the former will grow greater and the latter less.

Times of general calamity and confusion have ever been productive of the greatest minds.—The purest ore is produced from the hottest furnace, and the brightest thunderbolt is elicited from the darkest storm.

HEBDOMADARY.

Friday, July 20.—*St. Margaret, V. M.*—St. Margaret was a native of Antioch, and the daughter of a heathen priest, converted by her Christian nurse. She died a martyr to her faith, A. D. 278.

Sunday, July 22.—*Seventh Sunday after Trinity.*—We pray in the Collect to-day that we may love religion. We begin by acknowledging God to be powerful and the Giver of all good things. The chief of these good things is true religion, which is the food of the soul, as meat and drink are the food of the body. The duties of religion comprise the love of God and the love of our neighbour. In these duties, practised cheerfully, and not by constraint, we pray that by God's great mercy we may be preserved.

This is also *St. Mary Magdalene's Day.* This day used to be one of the red-letter Saints' days; but it was one of the so-called *improvements* to banish from the Church the public celebration of this model of penitents, to whom our Blessed Saviour deigned such special and striking notice. However, there is nothing to prevent us from arousing our own penitence by a more special meditation upon her history, when the day comes round. There is a tradition in the South of France, that, after the Ascension, some of Christ's disciples, amongst whom were St. Mary Magdalene and Lazarus, came to Marseilles, and founded the church of that place.

Wednesday, July 25.—*St. James, A. M.*—St. James the Great, or the elder, was son of Zebedee, and brother of St. John, the writer of the Gospel. In the heading which precedes the Collect in the Prayer Book, he is called "the Apostle," to distinguish him from St. James the Less. Both were Apostles; but as the St. James whose day was kept on the first day of May was best known as Bishop of Jerusalem, it was sufficient to distinguish James, the son of Zebedee, by the title "the Apostle." As it is said of St. Andrew that he followed Christ without delay, so of St. James. Both, on being called, obeyed, and followed the Lord. So it is our duty to forsake not only sin, or the things which lead to sin, but all things which might make us love this world, even "our father and all that we have." We pray this day for resolution to make this sacrifice, and to give ourselves wholly to follow God's commands.

Church Schools.

The daily exercise of every school should begin with reading the Scriptures, singing, and prayer. These exercises must take their *order* and *form* from the Prayer Book—that is, the children must attend the Morning Prayers of the Church, said by the clergyman, in the place where prayer is wont to be made. The children will, after a week's practice, sing the canticles by ear; and any boy almost can be made, in a few days, to play mechanically two or three chants for the hymns of the Church. In time, and after musical instruction, they will play and sing from the notes with greater pleasure and propriety. Musical instruction should form part of the system of the parochial school. No excuse can be taken from any parent for the non-attendance of his children at prayers. If any parent is so lost to his own duty as to wish his children to begin the business and work of a child's life, without prayer, then we cannot act for him, or assume any part of his parental responsibility. He must take his own course in that case. We cannot compromise with his error and false views.

By perseverance and consistency, which the previous guarantee of salary will enable us to practise, such a parent will, if he loves his offspring, be finally won to our views. Such a parent acts from prejudice or feeling. He has no principle. The benefits and results which our system, faithfully and consistently worked, will, under God's blessing, develop to that sight, by which a man of the above kind walks, must eventually bring him to a better mind.

After prayers, each class must be diligently instructed and catechized in the Christian faith and morals, according to the creeds of the Church; and the knowledge the Rector acquires of the habits and actions of the boys in his general supervision of the school, will be useful in illustrating the truths he teaches, and in awakening the children to their habitual recognition. Without prayer and religious instruction, the school will degenerate into a common one. All private views or individual substitutions to the contrary notwithstanding, there must be, with the daily teaching, the daily prayer of the Church. Further, the school sessions, the opening and closing of terms, the school festivals and examinations, must be adapted to the Church system. The observance of the festivals of the Church, with short lectures on the events and character of the person whose life is commemorated, will do much. History is philosophy teaching by example. What has the Church done to teach religion in this way? Leonidas and Washington are heroes even with children. Can nothing be said of heroes like St. Paul, or of the character of the divine St. John? When children are interested and instructed, parents will draw nigh. The majority of our people in our parishes are, through lack of this instruction in their early days, only "babes in Christ." The school being thus started, and consistently maintained, the foundation of great things is laid. The school is for the children of the parish. Those that are attracted, as they must be, by its benefits and blessings, must come in on our terms. In the matter of educating children, we know better than nineteen out of every twenty what is right. It is nothing to boast of; it is the result of our position and the ordeal we have passed through to attain it. It is within the circle where true religion flourishes; where moral purity, spiritual peace, the activity of all generous feelings and kindly social impulses, are developed, that good learning has its most favourable field of growth. Vice, profligacy, excess, godlessness, irreverence, disobedience, and the practical atheism of not praying or acknowledging God, is the deadly foe to the advancement of learning. These things may be prevented by stringent human rules and regulations, in some degree. But the true way to eradicate them, and set learning free from their hindrances, is, to infuse right principles of religion with diligence equal to that with which we instil secular knowledge. To make religion the public opinion of the school, to let pupils feel it was not so much the heavy burden of stringent rules which they bore, and were obedient to, but that "right opinion of things divine," which being made popular, kept them in on every side, and refreshed them like the air they breathed—this was the kind of opinion which obtained at Rugby under Dr. Arnold's influence.

One important point of detail remains—the help and support which these schools and the scholars in them should receive—

> Haud facile emergunt, quorum virtutibus obstat res angusta Domi.
> —*Juven. Sat.* III. 164.

There is no hindrance to the scholar like the hindrance of narrow circumstances. This truth has been practically recognised in other countries, and especially in England, by the numerous helps to the poverty of men of genius and intellect, which have been provided by means of scholarships and endowments in public and collegiate schools, and in the universities. The founders of these have secured them forever as helps to aspiring young persons from certain districts, parishes, schools, or counties. Among a people so sensible of the value of education, as our people are, and in a country where the annual average of charitable bequests is so large, it must be want of interest, arising from want of direction on the part of the Clergy, which has left our Church schools and colleges destitute of such provision for poor scholars and students. Men of wealth, and wisdom, and piety, and patriotism, should be instructed by the Clergy as to the perpetual benefit they could confer on our Church and country, by founding scholarships which would help poor but gifted men to the leisure which learning needs, and enable them to cultivate theology and letters without the distractions caused by their labour for a piece of bread.—*Note to the Rev. W. H. N. Stewart's Convention Sermon of the Diocese of New Jersey.*

Americans in Rome.—Extract from a letter from Rome, dated June 19, 185[illegible]:—"Through the kindness of a friend, I was admitted to the Vatican, on the especial occasion of an audience with his Holiness the Pope. While loitering through the long galleries, and curiously looking at the statues, and contrasting them with the gay uniform of the Palace Guards, my attention was attracted by the arrival of two carriages, one belonging to his Excellency Monsignore Bedini, the other containing an American party. Being curious to know the name of two ladies, to whom Monsignore Bedini seemed the especial escort, and having the entree by permission, I walked at a respectful distance with the party, until we arrived at the sumptuous apartments of his Eminence Cardinal Antonelli, the Secretary of State. The Cardinal received the ladies as expected guests, and with great cordiality devoted his attention to them, in the most varied and pleasing manner; he showed them, amongst other things, the most superb specimens of marble, brought from every part of Europe, and the rarest collection of precious stones, including a black diamond; a crystal case of antiques of various kinds was examined and greatly admired by the ladies, who expressed their pleasure at this distinguished evidence of the Cardinal's attention. The names of these ladies were not unfamiliar to me, as I had seen them so handsomely announced as belonging to the suite of his Excellency, Gen. A. C. Dodge, on the sailing of the Pacific May 2. Mrs. E. H. Pendleton, of Washington, and Mrs. M. L. Barr, the daughter of the lamented Senator Linn, of Missouri, are here, with a party of Americans, (having left Gen. Dodge and family at Paris.) Monsignore Bedini intimated that the Holy Father would receive his visitors; accordingly, we proceeded to the ante-chamber, where we paused a few moments, which gave us an opportunity to examine the rich tapestry which embellished the walls. A signal from the chamberlain announced his Holiness was ready to admit us. On entering the presence chamber I was surprised with the beautiful simplicity of everything around us, and most of all with the appearance of the Pope. He stood near a table, at the end of the long room, robed in the plainest dress of white flannel, with crimson slippers, on which sparkled the golden cross. M. Bedini introduced the ladies to the Holy Father, as Americans; he gave his hand to them, while a warm, benevolent smile played over his expressive face, as he welcomed them to Rome. On taking leave, his Holiness said he gave them his especial blessing, and again proffering his hand we bid him adieu."

Silence.—Were we as eloquent as angels, yet should we please some men, some women, and some children, much more by listening, than by talking.

THE MOSQUE RISING IN THE PLACE OF THE TEMPLE OF SOLOMON.

[The following is the Newdigate Prize Poem of this year at the University of Oxford, which was recited in the Sheldonian Theatre of the University before the Chancellor, the Vice-Chancellor, the Heads of Houses, the Graduates, Undergraduates, and distinguished visitors, at the late Commemoration.]

Who has not loved to wander in his dreams
A pilgrim to those morning-lands of earth
Whose ranks were foremost in the march of Time,
Whose splendours sank beneath oblivion's wave,
Like ocean-sinking suns, though from the mist
That overclouds their fate, the after-glow
Of reflex glory passes not away!
Who has not loved to wander thitherward,
And gazing on the Present, seemed to hear
Vague utterances from the distant Past,
As though a mighty music had swept on
Into the far-away, and every gust
Brought scattered notes of old-world melody!
Fain would I sing of such a pilgrimage
In humbleness of heart, and trembling dare
Attempt the lyre with unaccustomed hand.—

Methought I stood beneath a hoary tree
Upon a slope of Olivet, what time
The sun was falling westward,—all around,
In broken undulation, ridge and dale
Stretched like a moveless sea of purple waves
Crested with yellow sunlight,—at my feet
Thy glen of agony, Gethsemane,
Among whose gray-leaved olives, evermore
Silence, with finger laid upon her lips,
And weeping Melancholy love to stray;
Nor far that vale, where, crumbled into dust,
Life-weary millions sleep their dreamless sleep;—

But in the midst, with crowded minarets
Pointing like taper fingers up to Heaven,
And long white battlements, and swelling domes,
Not faintly traced against a blue sky, lay
The glory of the earth—Jerusalem.
At which fair sight, not strangelier thrilled his breast
Who saw the battered shield he deemed he wore
In forepast life at Ilion, and thus
With eager voice I cried, "Lo! as of old
"The mountains stand about thee, as of old
"The sunrise gilds them with its earliest ray,
"The sunset with its last, but thou art changed;
"Yet men forgot thee not. Let other lands
"Bind ivy-wreath on Ruin's furrowed brow,
"And hide his wrinkles up in moss and flowers,
"But thou art ivied o'er with memories,
"And not a street or stone within thy walls,
"But, like a shell upon the ocean-shore,
"Is whisperful with echoes of old days."

A mystic sorrow seemed to hang on all,
And sign of life or sound of joy was none:
Not any rivulet leapt with silvery feet
From rock to rock; no reaper in the fields,
Or sheep, or shepherd; only now and then,
There went a ripple o'er the droop-eared corn,
Standing on Sion's hill, where once had stood
Tall palaces 'mid golden-fruited boughs
And purple-clustered vineyards; or, perchance,
Cloud-shadows swept across the sunny slopes,
Like a dream-sadness o'er a sleeping face.

Then, as in gazing on the sculptured tomb
That hides some life we loved, grief dims the eyes,
And the heart fills with musings bitter-sweet,
While each remembrance of bright days that were
Makes mournful contrast with dark days that are,—
So, as I gazed upon the death-like scene,
But most upon the minaretted Mosque,
Crowning the rock whereon in bygone years
Had rested, like a gorgeous diadem,
That thrice-famed Temple on whose royal front
By day the blazing sun, the moon by night,
Splintered their shafts, as on a golden shield,—
Thoughts of the buried ages filled my soul
With mournfulness, and dimmed my sight with tears.—
But up the valley came the noon-day breeze,
And stirred the silence with the wild lament,
Now loud and shrill, now dying in cadence low,
Of some who wept their fortunes and their race;—
Such sound as river-wind from Babel's wave
Drew from those harps of Israel, willow-hung;—
And then a dream arose within my dream.

For, bowed upon the mountain-side, I saw
One like a Magdalen, who ever wept,
And in her spectral loveliness forlorn
Seemed the lost angel of some fallen star.
Upon her brow was bound a rim of gold,
Once crusted o'er with large and star-bright gems.
Now most were dull, and many dropt away,
And on the ruddy gold a film had passed
Most eloquent of shame; her drooping head
Heavily leaned on one transparent hand,
The other lingered o'er a broken lyre,
And from its tuneless strings not frequently
Wooed melancholy sounds,—alas! how changed
From that sweet lyre, whose glorious harmonies,—
Immortal truths wed to immortal song,—
First sung in days far distant, fill the world
With echoes never-dying;—so she sate,
Dust on the brightness of the loose dark hair
Down-rippling to her feet; dust on her robe,
And dabbled stains of crimson; so she sate,
In mournful attitude and motionless,
Most like the marble weepers upon graves,
Save that, as dews gather in half-closed flowers,
Even the tear-drops in her half-closed eyes
Gathered, and fell, and gathered yet again.

And as I looked and listened, suddenly
Departed cycles rendered up their dead,
And backward all the mighty waves of Time
Rolled on the Present,—as upon a shore
We see some huge and tempest-shattered wreck
Left high upon the beach at ebb of tide,
But suddenly the mighty sea returns
And dashes round until the giant bulk
Seems riding on the wave, as once it rode.

But to relate those changeful destinies
Weary the task; and as a sculptor tries
To carve his marble to ideal grace
Vainly, so I, to chisel out in words
A sharp-cut outline of the crowded thoughts
And intermingled shadows of that dream;—
For then I learned how oft by hidden ways
Toward universal good, God's Providence
Flows ever, as a many-winding stream
Flows oceanward for aye, though haply we,
Mortal and dull of hearing, dim of sight,
Trace not its every bend, nor everywhere
Can hear the music of its rushing wave.

And then I saw how Israel's ancient creed,—
That once had run a clear and living tide
Glassing the skies,—leaving its channelled course,
Its spring cut off, stagnated to a pool
With loathly scum and tangled weeds o'erspread,—
And why her faded bloom was withered still;—
Nor did return the shadow of her sun
Upon the dial, but was still gone down.

I saw too, when her day was sinking fast,
And darkness swiftly closing o'er her sky,
Great seers and bards rise up,—as wailful winds
Spring up at sunset,—prophesying woe,
Preaching repentance, both alike in vain;
And still the clouds loomed darklier, and still
The warnings passed unheeded; and they seemed
A people's dirge sung by that holy few.
Nor yet amid their sorrowfullest strains,
Ceased there an under-melody of hope,
Of brighter day to follow the long night,
As one may hear a low sweet under-song
Wake from a solitary string, whene'er
The wind-harp thrills with wildest agony.
But all was fruitless, unavailing all;
And then at last the arrow left the string,
And from the land the long-uplifted sword
Swept them as grass before the mower's scythe,
Yet did uproot them not, that, lapse of time
Bringing repentance, and continual tears
Softening their hearts of marble, might grow up
A happier aftermath; for still that law
Is fixed to nations as to every man,—
"Who sow in tearfulness shall reap in joy;
"If not in this world, in the world to come."

Then, as the years rolled on, came One, their King,—
King of all peoples: not as earthly lords,
With pomp and trumpet-flourishes, He came,
But meek and lowly,—Love within His soul,
And words of Love upon His tongue, more sweet
Than honied eloquence of him, whose lips,
Sweeter than old Hymettus' thymy bloom,
While yet a cradled babe, drew the wild bees.
And by His life and words He taught mankind
How souls are purified in mortal clay,
Like golden ore in earthen crucibles;
And all the wiles of Satan were to Him
As breath upon a mirror idly breathed,
Or water-drops upon a wave-dipt sword.
But Sion scorned her King, and knew Him not.
And then there was a yelling multitude,
A Cross,—and darkness over all the earth,
And all the holy Angels wept in Heaven;
And He had come, even as a planet comes
And shines some little while within our sky,
Then to abysses of invisible space
Departs, and not for long, long time returns.

Such sights I saw, and still, at intervals,
Came mighty armies, and as sun or shade
Fell on the wavering lines, their winding march
Through the far valleys seemed a glittering thread,
Or gleamy serpent creeping stealthily;
But as they drew more near, I might discern,
Now, by the scarlet robe and jewelled crown,
A king of Babel,—now, beneath the wings
Of golden eagles, Rome's proud legions passed;
And oft would silken banners rustle by,
Now broidered with the Crescent, now the Cross;—
Nor silently they marched, but evermore
The breath of brazen clarions shook the air,
And in the rigid groves of slanted spears
The wind sung drily,—and they went their way,
Some to defeat, and some to victory.

And many a change came o'er the Mount of God
For now, 'mid volumed smoke and spiry flame,
A Temple sank in ruins; and again,
With mingled sound of weeping and of joy,
Another Temple rose; and last of all,
Those clustering minarets and fairy dome,
Glorious within with many-coloured light,
Gemlike; and in the shade of cypresses
Rings the cool bubbling of the fountain-wave,
And from above, with morning, noon, and eve,
Peals out the wild shrill echo,—"God is great;"
While over all that silver Crescent shines,
Fit emblem of the fragmentary faith
Of him, who, born amid the wilderness,
In the fantastic frostwork of old creeds
And image-worship found nor rest nor peace,
But among solemn hills and gloomy caves,
Alone with nature, questioned earnestly
The sun-bright Day, and silver-written Night,
Who answered not; and as a bark adrift
On seas unknown, all through a starless night,
Without a compass, wanders to and fro,
So in his solitude for many a day
His spirit wandered on the waves of doubt,
Seeking some light, though far and faint, whereby
To guide his weary soul to anchorage;
Nor yet in vain, for though the solemn hills,
And golden orbed sun, and bright-eyed stars
Were voiceless, yet their silence did awake
The still small voice within him, and he read,
Stamped on the world, the autograph of God.—
Fit sign of that religion which he taught,
Art thou, O Moon, for all it knows, or knew,
Of good and beautiful,—Belief in God,
Compassion, Resignation, Prayerfulness,—
Gleams that illuminate the Eastern dark,—
Are but reflected, silver-pallid gleams,
All borrowed from that primal fount of light,—
The Sun of Righteousness,—before His dawn,
Even as a moon destined to fade away,
For that victorious Crescent long ago
Orbed to the full, and now must ever wane;
While in the sky already hangs the star,
And daily brightens, harbinger of morn,—
That morn thrice blessed to all eternity,
When the repentant earth, her upturned face
Glistening with tearful dews, shall lift her eyes
To greet her coming Saviour's reign; and He
Shall smile away all grief, and unto thee,
Thou land of many sorrows, many sins,
With voice of sweet forgiveness, as to her
Who bathed His feet in tears of penitence,
Whisper, "Thy faith hath saved thee, be at peace."

Then shall the heralds of the Cross proclaim
His love-evangel, girdling all the world,
And then those walls that bar out heart from heart,—
Hatred and fear, and jealousy and wrath,—
Shall fall, as fell the walls of Jericho;
And war with dripping steel shall come no more,
And nations beat their swords to pruning-hooks,
And all be peace and brotherhood in Christ.
Yet none may know that time;—God's purposes
Unfold themselves as do the flower-leaves,
And he who would anticipate their day
Is all unwise as he who plucks a bud,
And tears the unformed petals into bloom.

And thus I mused,—yet oft from future bliss
To present woe my thought would wander back,
Even as a sleeper in the winter-time
Dreams all night long of summer and its flowers,
Green fields, and chirping birds, and singing rills,
But wakes to find the meadows white with snow,
Leafless the trees, and rivers choked with ice.

And longer had I dreamed, but earthward flew
A bright Archangel, and on land and sea
Folding his silver-shining pinions, stood,
And blew a trumpet, whose wide-startling clang
Burst in a thousand echoes on the globe,
Then seemed to die away beyond the stars,
And as it died away, from the four winds,
Like distant thunder, came an answering sound,—
The gathering tramp of multitudinous feet,
As people upon people, tribe on tribe,
Like streams that flow a lake to overflow,
Poured through the hills, flooding the narrow vale,
Yet still poured on;—and now faint glimmering rays
Thrust up their point above the mountain tops,
Shedding a misty twilight on the peaks,
A mistier twilight on the crowded vale,
And straightway from its lips innumerable,
Now low as voice of gust-awakening pines,
Now loud as surges of a thousand seas,
The Memnon-hymn of nations skyward rose;
And as the dawning ever brighter grew,
Ever the chant swelled richlier, until
The far-off shouting of the morning stars,
And the angel-melodies at midnight heard
By watchers in the fields of Bethlehem,
Seemed mingled in one universal psalm.

But while I gazed and listened, to my soul,
In words that sped like arrows to a mark,
Clearer than trumpet, came a spirit-voice,—
"Night wanes apace, the vanward of the day
"Ere long, with levelled spears of golden light,
"Shall crown the hills, and Angels of the Lord
"Thrust their sharp sickles in to reap the world,
"Already harvest-ripe, and bind the sheaves;—
"Mortal! who hast God's work on earth to do,
"Linger not idly gazing,—dream no more!"

Then from my waking eyes the vision fled,
And from my ears that solemn-sounding song,
But not the voice of warning from my heart.

THE CHURCHMAN.

NEW YORK, JULY 19, 1855.

☞ All letters on business must be addressed to THE PROPRIETOR of *The Churchman*. All communications and articles concerning the paper to THE EDITOR of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

To Correspondents.

We must decline publishing the communication of the Rev. Dr. Waller, respecting the reception and disposal of his charges against his Diocesan by the late Convention of Kentucky. Our report of the proceedings was, with one exception, substantially correct; for a *committee* of the Convention may be regarded as representing *the whole body*; and the resolution they recommended to be adopted, to the effect "that the Convention is not called upon to make any presentment of the Bishop," was unanimously adopted by the Convention. The only incorrectness in our report, was the statement that leave was given to Dr. Waller to withdraw the charges. Such leave, however, though not expressly given, was not withheld. And although it was not acted upon, we think, after such a decision on the part of the Convention, that the matter ought now to be allowed to drop.

We should be glad to receive a communication on the subject to which *Beta* alludes.

An Old Subscriber has gratified and encouraged us very much by what he relates.

We can have no objection whatever to the *Church Times* (Halifax) copying our articles; but we think that, in common fairness, the source whence they are obtained ought to be stated.

Pres. Eccl. Angl.; also *To E. L.*, next week.

☞ As our paper is published at an early hour on THURSDAY mornings, we must request the favour of our correspondents sending us their communications as early in the week as possible; to insure insertion, indeed, in the next publication, they ought, when lengthy, to be in our hands before the close of the previous week.

Advertisements, notices, acknowledgments, &c., should be sent to the office *before noon on Wednesdays.*

NOTES OF THE WEEK.

—The death of the British Commander-in-Chief in the Crimea is another disaster to the Allies in the Eastern war; while they are still making but slow progress towards the capture of Sebastopol, and that at an enormous sacrifice of human life. The further the war proceeds, the more deplorable it becomes for all concerned—a spectacle more and more dreadful, not to say demoralizing, for the world to witness. And yet there appears to be no opening for an escape from it. England's course has evidently been a great mistake from the first; and a case of difficulty, aggravated by the disunion and distraction of her councils, is rapidly developing itself into a scourge so direful and so inveterate as to make itself felt, in its results, it is to be feared, for generations unborn. One lesson England is learning which ought especially to make her thoughtful,—the fact, that with all her boasted "reforms," and all her proud enlightenment, and all her material progress, she is yet in a worse condition *of government* than she was before, for asserting her national greatness and maintaining her military power. Formerly she had a responsible government in her Ministers of the Crown; but now it is virtually in the House of Commons; and this excessive admixture of the democratic with the monarchical element evidently does not answer. A Government must, after all, be a Government—in fact, no less than in name; and the system upon which it acts must be something fixed and determinate. In this republic—a republic though it be—there is at least an independent, though by no means an irresponsible executive, simply because the prerogatives and powers of the several constitutional bodies are distinctly defined, and kept each within its own bounds. But in England the Constitution has, by tinkering, been put out of joint. And hence its want of vigorous and successful action in a great emergency. And it has been proclaimed, it will be seen, in the House of Lords, that the death of Lord Raglan is in a great measure attributable to certain imputations upon, and interferences with him in Parliament, against which the Government were either unwilling or unable to protect him. There is, too, another and a still more serious consideration. There is no religious principle at work in either body, as a body. Everything seems to be made a matter of mere worldly expediency. "The arm of the Lord," which alone is "mighty in battle"—this is not recognised, or at any rate not relied upon; and what, therefore, can one expect?

—The communication in another column, "Thoughts on the Memorial," puts forth some useful hints as to the right course of proceeding in the movement to which that document has so happily given rise. *This* we certainly and truly can say of it,—it *has* set in motion a much-needed inquiry as to the operation of the Church in her more practical purposes, and it is evident, from what we see in all directions around us, that good must come out of it. But, at the same time, before any change is thought of—and especially any such changes as the Memorialists seek for—it is most important to see that all is done that it is possible to do under the system as it is. Our correspondent shows that many things are not done which are required to be done, and that others are done which are not authorized to be done; and he very properly says,—"In connection with such facts, is it not pertinent to ask whether or not, among the objects sought by the Memorialists, it may not be well to embrace the question of uniformity in the conducting of Divine Service? Is it not among the important questions of the day? And ought not the Church so to rule as that none could any longer doubt or question her meaning?" Not, however, that it would be desirable to strain this point too far; and least of all that, where elasticity was allowable, should there be any deviation that was not in the direction of Catholic usage. Uniformity—if not too rigid—is all very well; but do let it be a uniformity in what is right, not in what is wrong. And one cannot shut one's eyes to the fact, that at present our "uniformity in conducting Divine Service" is much too formal, too cold, and in some respects too un-Catholic.

For instance,—our "uniformity in conducting" the Psalmody of the Church,—in the use, that is, of the Psalter or Psalms of David, whether as set out in daily portions, or in the "Selections of Psalms, to be used instead of the Psalms for the day, at the discretion of the Minister,"—this is altogether a uniformity in what is wrong. For the *Psalms* as *Songs* ought not to be habitually read, but chanted; and although no provision, unfortunately, is made for this in our Book of Common Prayer, yet the propriety of the thing is so self-evident that it is scarcely requisite for "the Church so to rule as that none could any longer doubt or question her meaning;" for by the Church Catholic, as well as in common propriety, it has been "ruled" all along that the Psalms are to be *sung*. Again,—our correspondent asks, "Is it lawful to sing the *Responses* in the Litany?" Why, we should say that it was lawful to sing, not the *Responses* only, but the Litany itself; and lawful under our own Rubrics; for the Rubrical direction is, that the Litany shall "be *used* after Morning Service, &c." Now the Catholic *usage* is undoubtedly to *sing*; and by our Mother Church—of which it is declared in the Preface to our Prayer Book that "this Church is far from intending to depart from the Church of England," in such practices—it is distinctly directed to be sung; and in all her cathedrals, and in several of her parish churches, *it is sung regularly*. And for fourteen hundred years, during which Litanies have been in use in the Christian Church, they have been sung. The Fifty-first Psalm is a Litany: it has been called "David's Litany;" and certainly it was *sung* in the Jewish Church—it was set to music and sung by David himself.

Further, as to the Daily Service. Why not uniformity there also? Our correspondent says,—"Ought it not to be definitely ruled that Divine Service and a Lecture or Sermon should be had, as systematically as on the Lord's Day, on all days for which the Church has provided a Collect, Epistle, and Gospel?" Why, it is "definitely ruled" already, that there shall be "*Daily* Morning Prayer," and "*Daily* Evening Prayer." There are Psalms and Lessons appointed, along with prayers and praises, for *every day in the year!* Ought not uniformity to be enforced here also?

We cannot, at present, pursue the inquiry further. But it would not be difficult to show, that we have already, without any change at all, a very great deal more in our ritual, and in our whole system of the Church, than is appropriated, and in the honest, faithful, and earnest appropriation of which, we verily believe, would be found a ready and an easy remedy for most of the defects of which there is now but too much reason to complain.

—The extract that will be found elsewhere, from a note to the Rev. Mr. Stewart's New Jersey Convention Sermon, affords some useful practical hints as to the constitution and conduct of Church Schools. We believe that what is there sketched out, is daily practised in his own parish; so that its entire feasibility is not a matter of theory, but of fact. "Our principle, which is fundamental," he says in a passage preceding our extract, "is, that the Church has a right to teach, and our argument is a practical one: where she has exercised the right, she has proved herself the best teacher. We do not merely theorize: we sustain the theory by facts." Certainly he does; and they are facts which deserve to be much better studied throughout the Church than they appear to have been hitherto. Church principles, he further shows, must pervade the school which the Church sanctions and sanctifies, and to which Churchmen can safely and dutifully send their children. "All private views or individual substitutions to the contrary notwithstanding, there must be, with the daily teaching, the Daily Prayer of the Church. Further, the school session, the opening and closing of terms, the school festivals and examinations, must be adapted to the Church system. The observance of the festivals of the Church, with short lectures on the events and character of the person whose life is commemorated, will do much." Adding, with but too much truth, that "the majority of our people in our parishes are, through the lack of this instruction in their early days, only 'babes in Christ.'" Nor is there found, we believe, any practical difficulty in pursuing this course, where its principles are religiously adhered to, and its duties uncompromisingly persevered in. But, at any rate, it is successfully carried out in Newark and some other places in the same Diocese. "No excuse," it is stated, "can be taken from any parent for the non-attendance of his children at Prayers. If any parent is so lost to his own duty as to wish his children to begin the business and work of a child's life, without prayer, then we cannot act for him, or assume any part of his parental responsibility. He must take his own course in that case. We cannot compromise with his error and false views." This is the right way, depend upon it, to conduct Church Schools; and these are the only schools, let them be assured, in which Churchmen should be content to have their children *educated*. And we must have such schools. For the masses especially we must have them. They ought to form—they must form—a prominent feature in the missionary work which the Church is now arousing herself to undertake in our populous cities.

—It will be seen by the full report we give of the English Convocation, that the Church has so far triumphed in her own councils. Committees of both Houses have at length had the opportunity of presenting their reports on the subject of the practical working of Convocation, as the Legislature of the Church,—the restoration of Convocation, in fact, to its rightful functions, both as a deliberative and a legislative assembly; and they have concurrently reported in favour of that object, and their reports have been adopted, and an address to the Queen founded thereon has been agreed to by both Houses. They signify to her Majesty, that there are various subjects pressing for their attention, which deeply concern the spiritual welfare of the realm, and that they are convinced, that in order that their consideration of them may be so conducted as to give the Church the fullest satisfaction, the Church's representation in the Lower House ought to be amended, and praying her Majesty to grant them her royal license to consider of a constitution thereupon. All this was strongly opposed by a small minority, headed by the Archbishop of Canterbury,—of course on the ground that it was undesirable to adopt measures for the revival of the active powers of Convocation—the Primate declaring that it "would introduce a variety of questions which had hitherto been kept at a distance, and would put off for many years the settlement of matters which pressed for settlement." But for settlement by whom? By whom can they, by whom ought they to be settled, but by the Church herself, whose representative assembly Convocation alone is? Surely Parliament, which is not a Church assembly, or even an assembly of Churchmen, but is composed of very many of the Church's bitterest enemies—surely such a body cannot, in common justice, have any right to meddle with the Church's spiritual concerns? But the fact is, the Archbishop of Canterbury and his party are themselves afraid of the influence of the Church, while they can put themselves with every complacency into the hands of Parliament,—and for this reason—that their hearts and minds have in or upon them so little of the spirit of the Church, and they are so afraid of it, whether in its characteristics and its influences of doctrine or of discipline, that they shrink from its operation; while to the laxity, yea, even the perfidy, of Parliamentary intervention they are not only content to submit, but glad to embrace it, chiming in as it generally does with their own latitudinarian views and sectarian objects. In one word—they dread lest Convocation should make them all rise up to the Church's standard; whereas, they wish to be permitted to fall as much below it as they like.

At the same time, although the Church *has* thus triumphed in her own councils, we very much doubt that it will, for some time at least, have much practical effect. The Queen herself, unhappily, is averse to, and perhaps afraid of, the exerted influence of the Church. But independently of this, it must rest with her Majesty's Ministers, in the first place, as to what it is advisable to do in the case. *They* will *advise* her Majesty as to the course to be pursued; and Lord Palmerston and his colleagues have no such regard for the Church as would induce them to recommend anything for the Church's welfare and advancement, at the expense, however slight, of their own power or their own popularity—both which would be affected by their, we will not say showing any partiality for, but doing any justice to the Church, in such a course. No,—we see no confident hope in anything but the Church being freed from the shackles of the State. Then, but not till then, will her real interests be thoroughly secured, and the spiritual welfare of the realm of England be permanently promoted.

ORGANIZATION OF THE MISSIONARY CLERGY.

The spiritual necessities of our teeming population cannot possibly be met by the ordinary means of pastoral ministration, as it is too generally seen in a formal, often lifeless state around us; least of all, can they be dealt with by that cold reserve and isolation in which some of those who are set over our parishes seem content to abide, even while joining in the lament for the spiritual destitution of the masses. A flood of iniquity threatens to overwhelm us, and if its springs are to be stopped, or its course is to be checked, we must earnestly set to work to substitute Christianity for that heathenism into which they are fallen,—a work which can only be done by the ministering servants of the Church going among them daily, yea living among them constantly. If they are to be reclaimed, to be converted, and to be saved, it will, under God, be by the Church's own influence, and under her immediate guidance. But to bring that influence and that guidance to bear upon them, the Church's Ministers must place themselves in closest contact with them around their very homes. She has been constituted by her Divine Head the great antagonist of evil. The Gospel and philosophy both alike declare that man in that heathen state in which our "masses" mostly are, is possessed by a power above him, and that this power is evil—that it must be expelled from him, that he must be set free from its dominion; while the Gospel itself goes still further, and adds the incontrovertible assertion, that the Church is God's agency for releasing men from its chains. Yet what are our present means of applying that agency? The population among whom that power of evil most fearfully prevails is placed, for the most part, without the pale of the Church's influence, without churches, clergy, schools, or any other of the outward machinery by which the means of grace and the hope of glory can be brought before their minds. Thus exposed continually to the demoralizing influences of evil, without anything to counteract, anything to oppose it, have not they, whose name is legion, an irresistible claim upon the Church's care, and upon the exertions of those who are messengers from God to man, bearing His very commission, to seek and to save them? Christianity, as exhibited in its missionaries and ministers, at least, was once a religion of visible self-denial and holiness, that devotedly took on herself the woes and sorrows which to such a population are more or less inevitable, lightening their sufferings by her own pain and privation, while she overcame their vices by her precepts and her example. She was not content to be shut up in churches, rectories, and parlours, but walked abroad among all classes, and especially in the haunts of the most needy and most neglected, or even the most desperate or most depraved, ever remembering the solemn declaration of her Divine Lord, "I came not to call the righteous, but sinners to repentance." She had then, in their midst, her never-ceasing round of mercies and benevolences; her pious, devoted, self-denying bearers of aid, spiritual and temporal, to the wayward and the vicious, the ignorant and the poor. Nor did she fail to combine and to sanctify these works of mercy and labours of love with other holy devotions—with constant daily prayer, and choral praise, with the reading of God's Word, and the preaching of His truth. Never, never did she then permit the closing of the gates of her Sanctuary from Sunday to Saturday, never at any time to suffer barriers to exist to the free admission of *all* the people, that the poor especially, and they who have none to help them, might come in and drink liberally of the waters of life.

This is what we now want; and if the Church is to gain her rightful position, and is to avert the social mischiefs which threaten us in our populous cities, we must undoubtedly have it. She must go forth in all her humility, yet with all her power, to seek for the lost sheep, and bring them into the fold of Christ. It is not commanding talents, or vigorous intellect, or great learning, that is needed for such a work, so much as a true Christian spirit—that spirit which distinguished the blessed career of our Divine Master, "who went about doing good"—the spirit of love, and meekness, and endurance, and sacrifice—animating the heart, supplying the motive, sustaining the zeal, subduing the will, and making them that go forth in His name to preach the Gospel to His poor, and minister consolation to His contrite ones, to be more than conquerors through His name and by His power. O, did His ambassadors but go forth thus, encumbered by no care, deterred by no apprehension, but "laying aside every weight, and the sin which so easily besets them," and pursuing with energy and constancy the self-denying course of such a duty, what might they not achieve! A struggle it would of necessity be, and one that would inevitably require a patient perseverance unto the end. For they would "wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world;" but if they have only taken unto themselves the whole armour of God—if their loins be girt about with truth, and they have on the breastplate of righteousness, and their feet are shod with the preparation of the Gospel of peace; and above all taking the shield of faith, and the helmet of salvation, and the sword of the Spirit, which is the Word of God—thus prepared, thus fortified, they will assuredly be able to quench all the fiery darts of the wicked, and succeed in the blessed work unto which they shall put their hands.

Such, then, let us believe, will be the course of those who are setting out on that great Missionary enterprise in our own city, at the instance and under the auspices of Trinity Corporation. Great indeed it is—and great, almost superhuman, must be the efforts to accomplish it. "The present surrounding prospect," said their newly appointed Minister and Missionary, whose able opening Sermon we reported last week, "is most appalling, of vice nursed by worldlings, of indifference ripening into infidelity, of carelessness stiffened into habits of neglect, whereby the offices of religion are despised, and the means of grace are set at naught. The work of converting this multitude appears formidable, even to Christian faith. The remonstrance of Simon Peter echoes in our heart, and we utter the complaint, 'Master, we have toiled all the night and have taken nothing!' Yet at Christ's command to 'launch out into the deep, and let down our net for a draught,' the obedience of faith knows but one line of conduct, and we shall venture on the vast undertaking." And in this faith, let us not doubt, the vast undertaking has been entered upon. Yet how can such a work be carried on without some special organization of those who are to perform it? What great undertaking of even a secular nature can ever be efficiently prosecuted without some duly organized body being appointed to its management, some well-planned system being arranged for its success? "In the midst of such habitual disregard of the things of religion," said the preacher again, "we may toil all night, *in the old fashion*, and catch nothing.' Indeed they may, if by "the old fashion" is meant that frigid, reserved, and distant line of conduct—that shutting themselves up, keeping themselves away, standing quite aloof from the masses, where the Church, through her ordained Ministers, is to be brought to bear upon them. Certainly there must be no reliance placed upon *this* "old fashion." It has been tried long enough, and its failure has been only too evident and too sad. The masses must be approached; they must be come in contact with: they must be dwelt among. Yes—they must be shown that they are sought for at their own homes—that they who, as God's messengers, are seeking to communicate with them, are so anxious for an intercourse with them, that they have even come down to make their abode among them. The missionary work itself is there, where they live, where they congregate, and where their ignorance and vice and depravity can most readily encountered—there, *upon the spot*. is there the pastor's continual presence is required; for it must be the scene of his principal, his most important operations in their behalf. His work, we say, will be *there*; and *there* he ought to reside, to be at his work. Ask the man of business if it is not essential to the success of any enterprise of his, that he should have his constant attention fixed at the place where it is carried on; that he may himself direct its operations there, and be ready to take advantage of every opportunity of promoting its progress. And equally, nay, infinitely more necessary is such a course to the progress and prosperity of such a work as that in question. They who have it to do must be at hand to do it. The people must not only be sympathized with and fraternized with at their very homes, but they must know where to find their spiritual pastors, at any hour, on any emergency—must easily be able to meet with and have ready access to them. And as the exemplary and successful pastor we quoted last week so well observed, "how could they better show the poor that they really considered their welfare their primary object, than by coming down among them, and living with them, in their very streets, as an ecclesiastical body? If a mere Church would be a blessing, and a mere ordinary priest, and a common school, how much more would the aspect of a collegiate establishment," where not only could the children of the masses be actually brought under the personal teaching and superintendence of the Clergy "*upon the spot*," but where the masses themselves could ever find "a refuge from the storm, and covert from the tempest," in their vicissitudes and their troubles of life—where they would be sure, at all times, to meet with a friend, a counsellor, a benefactor—*a pastor*.

> "Under a shepherd soft and negligent
> The wolf hath many a sheep and lamb to rent."

So sang Chaucer, long ago; and so is it still, and so will it ever be, while the shepherd never rises above the character of "an hireling that careth not for the sheep." And in what better character than hirelings do not too many of the Church's shepherds present themselves to the masses, among whom the wolf hath indeed found so many "to rent" and to devour? How can it be otherwise, if they will not go themselves among the lost sheep and lambs; if they keep at a distance from them—live quite apart—instead of being close at hand to bring them into the fold, and watch them therein, and ever on the spot to tend, to guide, and to comfort them? It is the first great work of the pastoral office. "Feed my lambs, feed my sheep," was the last solemn injunction of the Chief Shepherd; and no sacrifice must ever be considered too great to perform it, as the circumstances of the case may require. They who have taken upon them the responsibility of doing it must not only do it "heartily, as unto the Lord," but must make up their minds to "deny themselves, and take up their cross," that they may do it effectually. The organization of a Missionary Clergy must be made upon this principle. "The Master," as was so well remarked in the sermon already referred to—"the Master speaks today. He bids us to 'launch out into the deep.' He commands the fishers of men, in this His Holy Church, to venture into waters that are yet unfathomed, and let His Church be felt among the masses. We are bidden to go, not out of sight of our ancient landmarks, but to put them into perspective. Our anchor is the same, but our cable must be lengthened out. We must carry the Church to the feeding-places, where the multitudes of men resort. We must launch out into the deep." Yes, this is what must be done—and for this it is that a new organization is required, to adapt this process to the work that it is to accomplish. They "*must carry the Church to the feeding-places, where the multitudes resort.*" Nor will the faithful pastor ever shrink from such a duty, when called thereto, be its cost what it may. Lowly and patient he must be, as his Lord and Master was; and the poverty and misery among which he has to labour must be meekly, kindly, and charitably dealt with. Nor let there be any misgiving as to the practicability of all this. He that hath so learned Christ as to be His true disciple, cannot fail, by God's help, to be sufficient for these things; and surely they ought all to be such who have received the Holy Ghost for the office and work of the Ministry of Christ's Church.

> "Who is God's chosen Priest?
> * * * * * He
> Who hath learned *lowliness*
> From his Lord's cradle, *patience* from His Cross,
> *Whom poor men's eyes and hearts consent to bless;*
> *To whom, for Christ, the world is loss.*"*

ALMSGIVING.

Our attention is called to this subject through a singular medium. We published a paragraph in our paper a week or two since, stating that in Prussian Silesia they were about to try a new cure for mendicancy, by punishing the giver instead of the receiver; and the case is pointed to by a respected correspondent, as teaching a lesson of almsgiving from which Churchmen especially ought to profit—not by refusing *charity*, although opposing *mendicancy*,—this, their most solemn obligations, as Christ's disciples, would never for a moment permit,—but by bestowing their alms as Holy Scripture prescribes, and as the Church directs. And we are asked to say something, editorially, on the subject, with the view of pointing out the right principle, and enjoining the plain duty of almsgiving.

Almsgiving, then, is a Christian duty—an indispensable duty; and its performance must be conducted in a religious spirit, and under the influence of devotion. Hence it is, that the Church has incorporated it with, and given it a prominent place in, that highest act of Christian worship, the Holy Eucharist. "After the confession of our faith in the Nicene Creed," says Wheatly, "or else after the improvement of it in the Sermon or Homily, follows the exercise of our charity, without which *our faith would be dead*. The first way of expressing which is, by dedicating some part of what God has given us to His use and service, which is frequently and strictly commanded in the Gospel, hath the best examples for it, and the largest rewards promised to it; being instead of all the vast oblations and costly sacrifices which the Jews did always join with their prayers, and the only chargeable duty to which the Christians were obliged. It is, in a word, so necessary to recommend our prayers, that St. Paul prescribes, and the ancient Church, in Justin Martyr's time, used to have collections every Sunday."

Now, in many of our churches—perhaps in most of them—we do have *collections* every Sunday; but the misfortune, the mistake is, that they are *only* collections; they are not *offertories*—they are scarcely *alms*. Certainly they are not offered as such, nor is any solemnity, any significance given to them as adjuncts of devotion. They are divested of their character of solemn gifts of mercy, and made cold, formal, often heartless, matters of course. It is a custom—a fashion—not a religious almsgiving, and an aid to devotion. "Alms were anciently joined with prayer," says Jones of Nayland, "and were thought to render prayers more acceptable. Poor objects were, therefore, laid at the gate of the Temple, to be relieved by those who were going in to pray. The reason," he adds, "is plain; for when we beg of God to relieve our wants, it is but just we should relieve the wants of others." And especially, he points out, are our alms required by the Church in the Service of the Holy Communion, "when, with the holy oblation of Christ's Body and Blood, it is right we should offer ourselves and our worldly substance to be consecrated with the offering of the eucharistic sacrifice; that we and all we have may be acceptable and blessed." And then, after admitting that, although the primitive and proper mode of Christian almsgiving has grievously fallen off, yet is the defect in a great measure compensated by many public charities—"but still," he remarks, "there is great room to wish for more alms and more devotion, *in the old Christian way*." And most undoubtedly there is.

It is not so much any want of opportunity there is in our churches of giving alms, as the defect in the act as one of devotion, "*in the old Christian way*." Ours are merely *collections taken up*, not *alms* presented as offerings to God. There is nothing devotional about them. They are too generally made, or they are commonly performed, in the most undevotional, the most irreverent manner. Of the "alms and devotions of the people," the Rubric directs that "the Deacons, Churchwardens, or other fit persons appointed" shall "*reverently* bring it to the Priest, who shall *humbly present and place it on the Holy Table*." Yet in spite of this plain injunction, and at variance with all reverence in what ought to be a solemn, religious act, they *take it up*, it is true, and they carry it to the chancel-rails, to the front of the Holy Table; but there is, nine times out of ten, not to say ninety-nine out of a hundred, no Priest to receive it and humbly place it on God's Altar, and they are glad to get quit of it by thrusting it into a corner, or leaving it on the chancel steps! And this with that which is, or ought to be *offered to God*, "as a chargeable duty to which Christians are obliged"—as an act of devotion, as a sacrifice, which one would on every account wish to have made "holy and acceptable unto God!" Why, in secular, in social life, such ungraciousness, such rudeness, would never be tolerated. Fancy an earthly Potentate having the gifts of those who might wish to pay respect to, or to propitiate him, not taken respectfully to him, or in due form conveyed by the hands of his ministers, but thrust, as it were, in at, or even under, his door! Or suppose that in common life we wish to present any token of regard, surely we would never think of doing it without due civility, ceremony, and respect? How infinitely more, then, should we do so, with what is offered to God!

"As in the Church of God," observes Collier, "before our Lord's coming, there was an altar upon which were offered, by God's ordinance, gifts and sacrifices *prefigurative* of that upon the cross; so in the Church of God, since the Lord's coming, there is an altar on which, by His appointment, are offered gifts and sacrifices *commemorative* of that upon the cross. The table of Holy Communion, or Lord's Table, in the Christian Church, is therefore called an altar, because on it are placed, in presentation before God, the appointed memorials of the Lord's Body and Blood; *and because on it are also offered the alms of the faithful worshippers*." This of course presupposes the celebration of the Holy Communion; and it would require, therefore, by right, with a *weekly offertory*, a *weekly Communion* also. And why not? "How beautiful, how edifying, how useful would it be," says an eminent divine of our Mother Church, who has himself done more than any one living, perhaps, to give effect to this—"if our Church could but be heard in this her direction of the people. The duty of almsgiving, in the abstract, is of course acknowledged by every Christian; and the origin of the exercise of this duty at the time of *Communion*, is no doubt from St. Paul: 'Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him.' Justin Martyr and St. Cyprian (among others) testify to the observance of the duty in their time, and it has so continued through all ages. What more simple? What more in harmony with the general tone of the whole Service?"* Wheatly, too, whom we have already quoted, testifies to its being indispensable in that Holy Sacrament. "When the Jews," he reminds us, "came before the Lord at the solemn feasts, *they were not allowed to appear empty*, but every one was required to give as he was able, according to the blessing of the Lord which he had given him. (Deut. xvi. 16, 17.) And our Saviour (with respect, no doubt, to the Holy Table, as Mr. Meade excellently proves,) supposes that we should never come to the altar *without a gift*, (Matt. v. 23, 24,) but always imitate His practice of giving alms at the Passover, which made His disciples mistake His words to him that bare the bag. And it is very probable that at the time of receiving the Sacrament, were all those large donations of houses, lands, and money made. For when these first converts were all united to Christ and one another in this feast of love, their very souls were mingled; they cheerfully renounced their property, and easily distributed their goods among those to whom they had given their hearts before. None (of ability) were allowed to receive without giving something; and to reject any man's offering was to deny him a share in the benefit of those comfortable mysteries." And this is the way, let us be assured, to restore almsgiving in the Church—it is "the old Christian way;" and could we but have that way pursued, we should want no other funds for the necessities of the Church—whether for the proper maintenance of her Clergy, or the liberal support of her works of mercy—no bazaars, no fairs, no subscription lists, no prostitution of clerical influence among the rich, involving, as it does, so often a pandering to their self-indulgence, and the promotion of an ostentatious and self-righteous spirit, even in that which ought to be a solemn sacrifice. It would involve, as we have seen, a Weekly Communion. And why not? In primitive times a *daily* Communion was considered necessary; and in the parish where, in our Mother Church, there was perhaps the greatest amount of practical and successful Church work done, of which there is any record in modern times, there was a *daily* Communion. St. Cyprian says, "We *daily* receive the Eucharist,"—and St. Augustin says, "To receive the Sacrament every day I neither praise nor reprove, but *at least* let them receive it every Lord's Day,"—while St. Ambrose remarks, "Receive every day that which may profit thee every day; but he that is not fit to receive it every day is not fit to receive it every year." (De Sacr. lib. v. c. 4.) A *weekly* Communion, then, *at least*, would never be out of place; and without it, may we not fear, there will never be infused into our congregations the true spirit of almsgiving.

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* Keble.

* Bennett on the Eucharist.

That at present that spirit does not prevail, is evident from the want of means which is so lamentably prevalent throughout the Church. Would there be congregations *starving* their pastors in their own needs and those of the poor of their flocks—nay, driving their pastors into that very *mendicancy* which, in some countries, as we see, is punished as a *crime*—if that spirit was in active operation? Would there be so common, so discreditable a disregard of the injunction conveyed in the Apostle's remonstrance, "If we have sown unto you in spiritual things, is it a great matter if we reap your worldly things?" We have now before us one of the Journals of Convention, just issued, by which it appears that in some churches of the diocese the offertory does not much exceed *nine dollars a year!* There is one church, with twenty-seven communicants, where it amounts to nine dollars and thirteen cents; another, with thirty-one communicants, to nine dollars and seventy-nine cents; and another, with forty-four communicants, to seven dollars and fifty-three cents! That is, on the average, about sixteen cents per annum for each communicant, as his year's offering to God on His Holy Altar!

There is evidently much to do, then, amongst us, to have our duty in the Church discharged as it ought to be; and this spirit of almsgiving, we may depend upon it, lies at the foundation of the whole system through which it is to be done, and where any pecuniary aid is to be obtained for the support of the Church, her ministers, and her works of mercy. Let the Clergy, then, demand it of the rich individually as their duty and prerequisite for the reception of the Holy Communion. And to this end may not such words as these be rung loudly and constantly in the ears of our congregations,—that to attain the character of sons and daughters of the Church, "whilst the giddy world is driving carelessly along, and the sons and daughters of its fashion—which emphatically 'passeth away'—are squandering to the very outside, and in many cases beyond even that, the gifts of a gracious Providence, *they* must, by some care, by some prudence, by some self-denial, enable themselves to help to feed the poor, and cheer the lonely, and bind up the broken heart, and pour upon the sightless eyes of the mind the very rays of divinity."* O, that they would rightly estimate the blessings of such a privilege! For might they not be confidently assured, that "the lights even of this world's enjoyments will shed a milder splendour in their halls and chambers, while they think of the many poorer houses into which they will have been enabled, by God's great grace, to introduce the light of truth, together with those home and holy comforts with which it is almost invariably attended? And when they kneel at the Altar of the Lord, and partake of the mystic elements of His dying love, will not their hearts burn within them, with even a diviner glow, when they think that at this same Table are gathered that very class to whom 'the Gospel' was emphatically 'preached,' and that thus they are in a special manner fellow-workers with the great Feast-Master Himself, in feeding the hungry with the bread and wine of everlasting support?"*

RICH AND POOR.

A lesson has been read to the English aristocracy which it is to be hoped, for the sake of religion and humanity, will not be lost upon them. The circumstances of it are these,—Lord Robert Grosvenor, an amiable and philanthropic nobleman, anxious to relieve the thousands of unfortunate persons who are unable to enjoy the weekly day of rest, on account of the Sunday trading that goes on, more especially in the metropolis, brought into Parliament a Bill for prohibiting so objectionable a practice. To quote his own words, "It was not a bill for the better observance of the Sabbath, it interfered with no man's recreations or religious convictions, but it was brought in for the purpose of procuring as large an amount of holiday as possible during one day of the week for the overtaxed thousands of the metropolis." Now, one might have thought that such a measure ought to have been a popular one. And doubtless it would have been, but for a jealousy there is among the "masses" of Englishmen against any interference on the part of the aristocracy with their social freedom, and particularly with their liberty of action on the Sunday, as the only day of the week when they are at leisure, and, as they think, can "enjoy themselves." The idea, therefore, was encouraged by interested parties, that the Bill in question was such an interference; and the people were incited, by various devices, to make a popular demonstration against it. And this was the lesson,—for mistaken though they were, as to the real merits of the particular measure which had excited their feelings, they made a movement against aristocratic exclusiveness and partiality, which, however mischievous in some of its influences, can scarcely fail, in other respects, to have a salutary effect:—They assembled in tens of thousands, on two or three successive Sundays, in Hyde Park, where numbers of the aristocracy are accustomed to make a grand display with their horses and equipages, in order to tell them, to their faces, that they would not be deprived of their humbler pleasures on Sunday, their only holiday, if they, with most of whom every day in the week was a holiday, were allowed to have theirs. This was the plain meaning of what they wished to demonstrate; and by way of enforcing it all the more effectually, they plainly told the aristocratic throng to "go to church!" and boldly demanded of them, "Why do you require your servants to work on Sunday?" crying out, also, "Shame on you!" "Down with the Sabbatarians!" "Down with the Sunday Bill!" The demonstration assumed so alarming an aspect, and was becoming the cause of so much riot and disorder, that the Government had to interfere; and in order to propitiate them, Lord Robert Grosvenor was induced to withdraw his obnoxious Bill. He did so as gracefully as he could,—though, after all, it was a dangerous concession to mob influence. "Considering," he said, "that this is one of those measures which are peculiarly liable to misrepresentation and ridicule, and that ridicule and misrepresentation have been most unsparingly exercised with regard to it; considering, also, the late period of the session, and the formidable opposition I am threatened with, I think it would not be right to keep up the irritation that at the present moment exists, for the bare chance of passing this measure during the present session of Parliament." The mob, therefore, for the present at least, have signally triumphed. And this, whether politically or socially, is undoubtedly mischievous.

But the moral is this,—that it has taught the aristocracy the necessity, or at any rate shown them the expediency, of beginning their reforms at home, especially as regards the conduct of the fashionable world on Sunday. There is prevalent among these classes a pious abhorrence of what some of them will hypocritically call *Sabbath desecration* by the hard-working millions who have toiled all the week, and think it but right that they should have what they deem—often most mistakenly, we admit—some *enjoyment* on Sunday; while they themselves are guilty, and without the others' excuse for it, of causing infinitely greater desecration, by keeping up all their pomp and parade on that sacred day, and thereby necessitating the toil of their thousands of dependants. Lord Robert Grosvenor himself, we believe, is an honourable exception; and hence his consistency, as well as his philanthropy, in bringing forward such a measure as that against which the popular prejudice was so unjustly excited. But even he had better, in the first instance, begin with his own "order." Let him introduce a bill for restraining them from *their* "Sabbath desecrations," and then the populace will be left without excuse for any such outrage as that which they have just committed. "*God* is no respecter of persons"—neither must legislators be; and if equal rights are ever desirable, it is when they have respect to His laws, and are in accordance with His love—yea, even His "loving kindness over *all* His works."

But they who may have thought they had an aristocratic prerogative, by which even the commandments and the ordinances of God might be overruled, will have been taught, too, we hope, by what they have seen and heard, that they, in these respects, must stand on the same platform with the poorest and the commonest. Too apt are some of them—or have been—to slight or despise those who were lower in rank than themselves, to think themselves better, and to claim for themselves more—even more license to sin, as this very case of Sunday observance affords a case in point. Nothing has done so much to cure this as that extended influence of the Church, in the integrity of her principles, which has been going on among the English aristocracy during the last few years. The effect of that influence has indeed been as signal as it has been gratifying. It is seen and acknowledged on every hand. Nor is it to be wondered at, when, under the sanction and in illustration of the principles of the Church, one who devotedly and faithfully ministered among them, in one of their most fashionable quarters of the metropolis, could thus address, could thus advise them as their spiritual pastor,—"I beseech you, if you presume to look with contempt upon the plebeian, the tradesman, or the poor labouring man about your door, because *you* are born this way, and he that way; I beseech you to take up some mirror which may be close at hand, and see what *you really are;* and, when you know what you are *in yourself*—whether you are really true, honest, brave, and good, in *yourself*—then to talk about nobility, but not before. True nobility is that which is worked by a man's own chisel out of the granite rock of labour, study, and patriotic sacrifice of self to a man's country, his king, and his God; not the figure of plaster of Paris which crumbles away into dust when you touch it with your finger. In this sense have nobility; and so having it, no unjust pride will ever disturb or stain it; for a constituent part of such nobility is a humble and a gentle spirit. 'Condescend to men of low estate; mind not high things,' saith the Holy Scripture. 'Condescend to men of low estate;' go down to them, to their ways and their thoughts, to love and serve them in good works; advise them by your counsel; guide them by your hand; help them by your alms. Throw into the arena of the contest of your heart with sin, your rank and your pedigree, and give it up for Christ; and take to yourself the only true nobility which cometh of Him. So will you gain of all golden opinions, and of God, in Christ, the praise of a faithful disciple. So, by becoming the lowest, you will become in reality the highest; and, born of God in Baptism, and made *His* by adoption and grace, you will have a descent longer than that of the longest line of nobles, and a little purer, and a crown more beautiful than that of the highest of the kings of the earth."* It is thus the Church teaches, thus disciplines an aristocracy; and only let such teaching and disciplining but generally prevail, and they will have no more such scenes, let them be assured, as those which they have just witnessed with so much alarm in Hyde Park.

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Florence Nightingale.—It is stated, we observe, in one of the daily papers of this city, that Miss Nightingale is a "Unitarian." Such is not the case. Miss Nightingale is an earnest member of the Church of England, and has been much occupied in works of mercy in connection with the Church.

THOUGHTS ON CURRENT EVENTS.

We have heretofore adverted to the cry which has been got up in England on the subject of administrative reform. It is a matter, in fact, as interesting to us in America as to the English themselves; for we have here the very same evils of which they complain, although they exist here in a somewhat modified form, because the circumstances of the two countries are not the same. Our attention is, however, attracted to the matter at this time, by the recent debate on the subject in the House of Commons, which has exposed the unpractical character of the movement, and the fallacies which occupy the minds, or at least the tongues and pens, of its advocates.

The evil which it is sought to remedy is not new; it was not new even when Shakspeare complained that "estates, degrees, and offices are still derived corruptly." These English reformers are very ready with their remedy, which is, always to put the right man into the right place. But this is just like telling a poor man, that the cure for the evils of which he complains is to get money; or a sick man, that he will be well if he can acquire health. In all these cases nothing is done until means are pointed out by which money or health may be gotten, or the right men put into the right places. What is necessary is to point out, not merely the good which is opposite to the evil suffered, but the means of attaining that good. The administrative reformers have not been able to point out those means, and their movement is therefore unpractical. Those who have attempted it have pointed to exactly opposite remedies; which shows that they do not all complain of the same evils, but bring together things which are essentially different under the same name, and that their arguments are therefore fallacies.

The evil of which they complain has existed, and does exist, in all times and places, and under all forms of government. It must therefore have a root which exists at all times and in all places. That root is no other than the corruption which is co-extensive with human nature itself. The question is a branch of the greater one respecting the limitation of power. All liberty is sure to be abused, and therefore there must be power somewhere. But all power is sure to be abused, and therefore must be checked. The problem is how to interpose checks which shall be effectual, while they shall still leave the power sufficiently strong to be useful. This is the problem which has been working out in all free governments ever since there were free governments. We cannot say that we see any evidence of its approaching solution. Now, the power of appointment is, like all other power, subject to this difficulty. The object of appointments is to get the right men into the right places; but those to whom the power is entrusted, almost invariably, from favour or affection, appoint those who are not the right men. This is because they are men, and subjects of the universal corruption of human nature. The change, then, of one set of men for another will not answer the desired purpose. The power of appointment, like all other power, will be abused. One remedy is to interpose such a check on the appointing power as shall prevent it making an improper appointment. But the checking power is human too, and liable to be corrupted into a combination with the power which it was designed to check. When both, in a time of parties, which generally is the state of things in free countries, have a common interest in the domination of a particular party, such a combination is inevitable. The administrative reformers contrast the inefficiency of public departments with the efficiency of private establishments, but they have not sought for the true reasons of the superiority of the latter.

These we apprehend to be two. One is, that the proprietors of private establishments have a deeper interest in the success of their enterprises, than in the prosperity of any applicant for employment. In public departments the reverse is too often the case. Then, the proprietors of private establishments have absolute power to do what they will with their own. The heads of public departments must conciliate those who have power to lengthen or shorten the continuance of their power. We have found that these causes operate in America as well as in Europe, and there is here as there an universal conviction that the right men are not in the right places. But in America, where democracy is the fashion, it is the cure for everything. The people, we are told, will be sure to put the right man in the right place; for they are the owners of the public establishments, and have the same interest in them which the proprietors of private establishments have in them. Moreover, the people, who are the ultimate source of all power, are under no necessity of conciliating any. And the fallacy lies in not distinguishing between the people as a body and the individuals of whom the body is composed. The body has the same interest in the general welfare of the nation that a merchant has in the prosperity of his business, and is under no necessity of conciliating any person. But every individual of that body has private interests which are of more importance to him than the public welfare, and, moreover, persons whom that private interest renders it necessary for him to conciliate. Moreover, the majority of these individuals have no knowledge or comprehension of the public interest, no means of knowing what are the duties of any particular station, and none of knowing what are the qualifications of particular candidates. We find, then, that a majority of the people, like unfaithful partners in a commercial concern, will sacrifice the common good to their private interests. So experience teaches that popular election is not the right way to get the right man in the right place.

These English reformers lay all the blame on the aristocracy; but a careful examination of their writings and speeches, shows that they use that word in at least three senses. Sometimes they mean, by it, the titled aristocracy, sometimes the landed, sometimes a clique, selected from both, which, under the auspices of Lord John Russell, has contrived for many years to receive more than its share of power, and is supposed to predominate in the present ministry. But there is yet another aristocracy of whom they say nothing, the monied aristocracy. The idea is strongly pressed that merchants and men of business, that is, the monied or commercial aristocracy, will make better administrators than the landed gentry, and are entitled to a share in the great offices of State. This is the secret of the movement, and this will sooner or later be its practical effect, or, rather, the movement is the outbreak of developments which point in that direction. The English Government has, for centuries, been an aristocratic one. But there have always been struggles going on between conflicting aristocracies. For more than two centuries the struggle has been between the landed and the commercial aristocracies. The reform in the House of Commons was the triumph of the latter, which had long been predominant, although not absolute. During this time a sort of tacit agreement had grown up, to the effect that the landed aristocracy might govern the country, provided they governed for the benefit of commerce. All the individual advantages to be derived from the possession of power were handed over to the landed gentlemen, on condition that their public measures protected the collective welfare of the commercial interest. The commercial men now find that the ultimate power is in their own hands, and they are determined to have their share in the administration of the government. There is no human power which can much longer prevent this, and the cry of administrative reform arises as one means of bringing it about.

But the commercial aristocracy must, if they are to succeed, carry along with them the commercial democracy, or middle classes. These have no hope of the higher offices, and, in fact, even now enjoy their full share of the lower. But as every man overrates his own capacity, and that of his children, it is always a popular cry that promotion ought to be given to the most capable. The inferior offices of every government are of two sorts, one which do and the other which do not require anything more than industry for the performance of the duties which belong to them. The greater part of the business of every government, like that of every man, is routine business, which may be done by any one, but will be best done by him who is best acquainted with its routine. But there are other positions, far beneath the highest, which require much higher qualifications, both moral and intellectual. The first of these would be best filled by an honest selection, if that were attainable; the other would be best filled by seniority. The reformers take some one and some the other of these principles and apply them indiscriminately. One set wish to increase the power of the distributors of offices to the discouragement of routine men, while the other insist that the clerks in office, that is, the routine men, should be promoted in turn to the intellectual offices. There is a difficulty in drawing a precise line, but it would be absurd to confine the choice of the appointing power, when filling offices which require intellectual and moral force, to the subordinates. It would be equally wrong to discourage the men of routine by exposing them, as in this country, to causeless removals, or even to the introduction into the more profitable places of mere routine of men taken out of society at large. For this branch of the service, the only true course seems to be, to check the appointing power, or rather to supersede it, by throwing the lowest positions open to competition, upon an examination into the fitness of the candidate for that particular class of duty, with the best guarantees which can be contrived for the honesty of those by whom it is to be conducted, and let the person once appointed succeed to other situations on the principle of seniority. The introduction of some such principle as this into our own government is a thing devoutly to be wished, as the only means of putting an end to the corruption which the spoils doctrine has introduced into our elections. For the other class of offices, we confess that we see no system which is likely to secure the right men in the right places. We must be content to take our chance, with the certainty that, under any system, estates, degrees, and offices, must be still, to a great extent, derived corruptly.

H. D. E.

College of St. James, July 14, 1855.

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Bold Work.—The surgeon of the steamer Tiger, Dr. Domville, taken by the Russians, proceeded, amidst shot and shell, and while the ship was on fire, to amputate at the hip joint!

NOTES AND COMMENTS.

"Chanting the Creed."—The *Calendar* takes exception to a recent remark of ours, that "the Church has always regarded the Creed as a hymn." We were referring more especially to the Nicene Creed, when sung as a hymn, of the nature of which, in fact, it is. "That the *Apostles' Creed*," says our contemporary, "has often been chanted, we know, but we never before heard that the reason was that it was regarded as *a hymn*." Neither did we; any more than we ever knew the Apostles' Creed "has often been chanted." Our contemporary is evidently in a mist on this subject. In the first place, the Apostles' Creed is never *chanted*,—it is generally sung or said in monotone. *Chanting* is to be distinguished from *singing* in the liturgy of the Church. "It does not apply," says Dr. Hook, "to those musical arrangements of the Canticles and the Nicene Creed technically called '*services*,' but the chant properly signifies that plain tune to which the prayers, the litany, the versicles and responses, and the psalms, and, where '*services*' are not in use, the Canticles, are set in quires and places where they sing." Thus, the Nicene Creed is excepted, probably for the reason we assigned, that it had more the character of a hymn. O, but says the *Calendar*, a hymn is "a song of praise." Yes—but is it not also "a song of adoration?" The highest authorities define it so. And is it not as an act of adoration that in the Nicene Creed we stand up and declare our belief in, and thereby our reverence for, God the Father, God the Son, and God the Holy Ghost, and of the blessed means He has furnished for our salvation? The Latin name for creed is *symbolum*, which signifies a watchword, or signal in war; and Ludolph of Saxony, in his *Life of Christ*, describes the Creeds of the Catholic Church as *symbols* or *tokens*, the reiteration of which may very naturally be regarded as resolving themselves into "a song of adoration," that is, *a hymn*. "The Athanasian Creed," says our contemporary, "which the American book omits, seems to have been designed as a creed in measure, and hence is often called a hymn, and is frequently chanted. And so has the Nicene sometimes in the Communion Service." But here, again, is a strange confusion of ideas, as well as ignorance of facts. The Athanasian Creed is no more a "creed *in measure*," than either of the others; it is a creed *in verses;* but this does not, of itself, constitute it *a hymn;* and if *it*, therefore, is "often called a hymn," and there is no objection to it, why not the *Nicene* Creed also? They are both alike Confessions of Faith; and if one may with propriety be called a hymn, so, assuredly, may the other. The singing of the Nicene Creed "in the Communion Service"—the only Service in which it is used in our Mother Church, (and our remarks had reference to the Anglican Church in Canada,)—is not "sometimes:" it is ordered in the English Rubric to be "sung or said," and under the restoration of the Church's ritualism to its proper performance, which is so happily going on in England, it is now not "sometimes" only, but very commonly sung—always sung, indeed, where the Service is choral, being regarded as a hymn, or, if our contemporary likes it better, *an anthem*. "Melody," says Hooker, "is for the raising up of men's hearts, and the sweetening of their affections towards God; in which the Church doth retain it as an ornament to God's service, and an help to our own devotions." And applied, as it is—and with so much propriety ought to be—to such a *symbolum* as the Nicene Creed, it makes that sublime summary of fundamental doctrines *a song of adoration*, which to all intents and purposes is *a hymn*. Why, the *Te Deum* itself—that sublimest of hymns—is in many respects a *Creed* or *Symbolum*. "We praise Thee, O God"—and not only so—"*We acknowledge Thee to be the Lord;*"—as well as "The Father of an infinite Majesty," "Thine adorable, true and only Son, also the Holy Ghost the Comforter," which "The Holy Church throughout all the world doth acknowledge!" Yea, as Williams has so beautifully expressed it in his sublime poem of "The Cathedral"—

> "Yea, what the liturgic store
> Of prayers and praise and sacred lore,
> But changing notes as they proceed,
> *Unfolding all that wondrous* Creed:
> Now rising to sublimer lays
> In the Ambrosian* Song of Praise,
> Now calling pity from the skies
> In penitential Litanies?
> Or what the character combined,
> In gifted holiness of mind,
> But in the secret spirit found,
> *The* Creed *contracting its vast bound?*"

And is it unreasonable to regard that Creed as a *song of adoration—a hymn?* Surely, surely not!

The Fan at Church.—The *Calendar* has still another fault to find with us. Referring to the *Hamilton Gazette's* well-expressed concurrence in our condemnation of the irreverence of using the fan at church, he says that it is not the *use*, but the *abuse* of it that is to be condemned. Now, this is mere temporising. Either it is right or it is wrong to *use* the fan at church. If it is right, we should be glad to see it proved; if it is wrong, it is an abuse in itself—an abuse of the sanctity of God's Holy Temple, and of the privilege of appearing in His more immediate presence. If the Reverend Doctor, whose judgment it is, can show us how such an act of self-indulgence and familiarity, in so sacred a place, and on so solemn an occasion, is not an act of irreverence, not to say impiety, we shall be happy to attend to him. But then he must be *real;* and he must give a reality, too, to those solemn declarations of Holy Writ—"Reverence my Sanctuary." "The Lord is in His Holy Temple, let all the earth keep silence before Him." We shall be quite prepared to defend the position we have taken up,—unless, indeed, he can show us that it is utterly indefensible; and we are open to conviction.

More Presbyterian Developments.—While among the Presbyterians on this side of the Atlantic there is a craving for liturgical services, among those of the other side there is a movement for the improvement of their music. "Scotland," we read, "has entered on a course of musical reform. In the Synod of the United Presbyterian Church it was the subject of an overture which ended in the unanimous appointment of a Committee on Psalmody, empowered to make suggestions, and to take prudent measures for turning the attention of congregations to the more assiduous cultivation of a musical taste. In the Assembly of the Free Church, the subject is also receiving a prominence somewhat worthy of its importance." The fact is, that Presbyterianism is striving to get rid of those puritanical prejudices which placed it, as respects its mode of worship, in a state of petrifaction. The original idea was, to avoid everything as *popish* which was *Catholic;* and this was extended to their whole ritualism. But they now see the necessity of more individual participation in one part of it, and more congregational heartiness in another. They determined to *sit* whilst singing the praises of God, just because it was the custom of the Church Catholic to *stand*. But this, we suppose, must be "reformed," with other things. And in time, no doubt, as prejudice wears out, they will come back to very much more which has hitherto been proscribed as belonging to "the beast"—either of Popery or Prelacy, which the Scotch Presbyterians used to think was one and the same thing.

Unity in Schism.—The Sectarian journals keep discussing the question of the possible *unity* of their several bodies—or of such of them, we suppose, as think each other *orthodox*. It is a strange state of things. Because it really comes to this;—that there is a standard set up, not only in opposition to the true standard of Christ's Church, but one of which the shifting opinions of passing, ever-changing generations of men is to furnish the only shibboleth. But that there is no right idea among them of what true Church unity is, see what is said of it in one of their organs of last week:—

As there may, or may not, be a legitimate denominationalism, so in respect of unity: an external unity which excludes the principle of denominationalism—diversity as to forms or order—is not a legitimate unity. It is a unity which ought not to be aimed at. It is the vaunted unity of High-Churchism, so called, but it has, and should have, no veritable existence. Even in the Church of Rome, there is not absolute uniformity of order; neither is there in any of the Protestant denominations. Within its larger creations, the principle of denominationalism operates still, producing smaller ones. Congregational order differs from itself in different places; so does Presbyterian; so does Episcopalian, and all the rest.

Now, how does anything of this kind consist with the idea of that "One Catholic and Apostolic Church," whose *unity* is its *vital principle?* For, as the Apostle so uncompromisingly maintains, "there can be no schism in the Body;" and for this very reason it is, that the members of that One Church are enjoined to "mark them which cause divisions, and avoid them." Schism, in short, is denounced as sin. In our own Church we constantly pray to be delivered from it. So that what "legitimate unity" could there possibly be, where schism was, after all, at the root of the whole matter?

Taking the Veil at Newport.—We have been surprised to see in the columns of a secular Newport contemporary such an account as there appears of the ceremony of taking the white veil, on the admission of two young ladies to their years of noviceship. The account is calculated to enlist in favour of the ceremony, by the scenic attractions and religious associations suggested, the unsuspicious and unguarded minds of youth. It serves to invest the ceremony with a false halo, and consequently to excite false notions of religious duty. The laboured description, artistically religious in every phrase, and interspersed with Latin quotations, bears evidence of having come from a Roman pen, and is evidence of the readiness and zeal with which the secular press is made available, at every opportunity presented, for subserving the interests of the Roman hierarchy.

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Hydrophobia.—Two dreadful cases of this disease have been recorded, the one at Morrisania, the other at Cincinnati. In the former case, a little girl was slightly bitten on the upper lip. A reputed specific was applied, and the wound healed over, but subsequently the malady developed itself, and after much suffering she died in a few days. In the other case, the patient was a German named Henry Uthoff, aged 29 years. He was fastened by cords to a bed, and in hysteric fits, his eyeballs protruding from their sockets, and the glands of his throat, arms, and limbs swelled very largely. The poor man was insensible, of course, and plunged and snapped his teeth. While at work, six weeks before, he had been seized by a large dog, who held on his right arm with such tenacity that it required the combined strength of two men to make the dog release his hold. Since then Uthoff complained of much pain in his arm and shoulders, but did not exhibit any symptoms of canine madness until some time after, when he complained of dizziness in the head. His wife brought him a bowl of water to wash himself. When he saw the water he shrank back and cried out, "Take that away," in German. His illness increased, and Dr. Roleka was sent for, who at once pronounced his case hydrophobia. Four other physicians were called in, all of whom concurred in this opinion, and at once they declared that he was incurable and must die. Every effort to alleviate his sufferings was made, but in vain.

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* Kennaway.

* Ibid.

* Bennett's Letters.

* The *Te Deum* (as it is generally believed) was composed by St. Ambrose.—Wheatly.

LITERATURE.

The Poetical Works of PERCY BYSSHE SHELLEY. Edited by MRS. SHELLEY. In Three Volumes. New York: James S. Dickerson.

So far as artistic unity and finish, splendour of imagery, and the exercise of fine analytic powers are concerned, there is scarcely one of Shelley's poems that might not possess the highest excellence. None can doubt that he experienced to the full the influences of nature.

> By solemn vision and bright silver dream,
> His infancy was nurtured. Every sight
> And sound from the vast earth and ambient air
> Sent to his heart its choicest impulses.
> The fountains of divine philosophy
> Fled not his thirsting lips; and all of great,
> Or good, or lovely, which the sacred past
> In truth or fable consecrates, he felt and knew.

Yet everywhere are the evidences of genius emancipate from hope, and proof of the workings of a mind, that, wrapping itself in glorious but unsubstantial creations, remains sceptical, with traces of its empire despair.

> And moments aye divided by keen pangs
> Till they seemed years, torture and solitude,
> Scorn and despair,—these are mine empire.

Deficient in hope whilst predominant in ideality, he committed his whole ability and talent to a perversion of the truth, though in the most beautiful form. He would have created the world anew, but finding it as it was, found nothing but disorder, and drew away into his dreamy realm chosen abstractions, which in their time and place dissolved. Himself,

> As one that in a silver vision floats,
> Obedient to the sweep of odorous winds
> Upon resplendent clouds,

he gloried in the oneness of his art, in the ideal perfection of the visions framed, but could not discover the relations of the materials of his themes to the outer world, to the universe, or to God. He took disorders of error as the type in God's government, a part for the whole, and all the truths he found worked out were in the marvellous productions of his brain. In a word, he but saw and acknowledged the conditions of human art.

> And who feels discord now or sorrow?
> Love is the universe to-day—
> These are the slaves of dim to-morrow,
> Darkening Life's labyrinthine way.

All was discord to a spirit that could not hope, that trod the proudest verge of intellect only to be more baffled in desire after rest. As vain were his resolves:

> Yes, I will *tread* Pride's golden palaces,
> Through Penury's roofless huts and squalid cells
> Will I descend. * * * * * *
> There in the music of thine own sweet cells
> Will disenchant the captives, and will pour
> For the despairing, from the crystal wells
> Of thy deep spirit, Reason's mighty lore,
> And power shall then abound, and *hope* arise once more.

As though hope were the product of human reason, and its spiritual consolations were derivable from mental gratification. The mind but increases its capacity with exercise, and knows no bounds less than all knowledge and all truth. No wonder, in such a search, Shelley, by his own confession,

> ——was born darkly, fearfully afar.

No wonder that he became his own God, the centre from which all that he beheld in order radiated. Difficult for him would it have been to render his own conversion real, involving, as this would, humiliation of spirit, and a change both of mind and heart. It was easier to build a tabernacle of splendid abstractions, and make all conform to his own mind. Yet even herein was no satisfaction. There came "a doubtful smile mocking its own strange charms."

> Startled by his own thoughts, he looked around:
> There was no fair fiend near him, not a sight
> Or sound of awe but his own deep mind.
> A little shallop floating near the shore
> Caught the impatient wandering of his gaze.
> It had been long abandoned, for its sides
> Gaped wide with many a rift, and its frail joints
> Swayed with the undulations of the tide.
> A restless impulse urged him to embark
> And meet lone Death on the drear ocean's waste;
> For well he knew that mighty Shadow loves
> The slimy caverns of the populous deep.

Under the power of this despair, "without change or pause," what terrible images could not Shelley draw.

> The crawling glaciers pierce me with the spears
> Of their moon-freezing crystals; the bright chains
> Eat with their burning cold into my bones.
> Heaven's winged hound, polluting from thy lips
> His beak in poison not his own, tears up
> My heart; and shapeless sights come wandering by,
> The ghastly people of the realm of dream,
> Mocking me: and the Earthquake-fiends are charged
> To wrench the rivets from my quivering wounds
> When the rocks split and close again behind:
> While from their loud abysses howling throng
> The genii of the storm, urging the rage
> Of whirlwind, and afflict me with keen hail.
> And yet to me welcome is day and night.
> Whether one breaks the hoar frost of the morn,
> Or starry, dim, and slow, the other climbs
> The leaden-coloured east.

His was the abuse of the intellect. How important to Shelley would it not have been to have understood himself in the light of a humble Christian examination. Then would he have seen the source of that despair without God and without hope, and avoided it as leading to the most poignant and most awful of all deaths—the dying in despair of the salvation of the human soul. His whole poetry exists by virtue of a vast negation which ignores God's existence, order, and design.

> Oh, weep for Adonais!—The quick dreams,
> The passion-winged ministers of thought,
> Who were his flocks, whom near the living streams
> Of his young spirit he fed, and whom he taught
> The love which was its music, wander not,—
> Wander no more, from kindling brain to brain,
> But droop there, whence they sprung; and mourn their lot
> Round the cold heart, where, after their sweet pain,
> They ne'er will gather strength, nor find a home again.

How would his genius have been consecrate, his thoughts ennobled, and his heart lifted above the baffling clouds that environed it, had he, with powers so finely attuned, so sensitive to all apprehended discord, like David, had his harp attuned to the love of God, and gazed on the brightness of His face in the image of His Son! And how different the influence exerted! What he has left, instead of inspiring men to higher and holier aims, only shows what art can do when expressed by so perverted a mind. Doubtless there is poetry, but not the expression of that individual sense of reality to which the life of the spirit bears witness. How lamentable is it to see minds who, with like earnest, aspiring, poetic vision, have no surety by which the prospect of the future is to be realized! What would not one give in such a state of mind for even the semblance of reality! We can imagine the Christian poet to be thankful above all others for the gift of God's Spirit, by which his hopes are sustained, and the reality of his faith assured. And more need has the poet of guarding against the delusions of his mind and heart than perhaps any other man; if more difficult the sacrifice demanded, the more rich the reward. Shelley may, at least, teach us how of all the gifts to humanity, hope is one of the most precious; built on faith, and displayed in that charity which is the charity of God, it casts anchor within the veil. With such hope in his possession, Shelley had not had need to make this sad confession:

> I look on high;
> Has some unknown omnipotence unfurled
> The veil of life and death? or do I lie
> In dream, and does the mightier world of sleep
> Speed far around and inaccessibly
> Its circles? For the veryspirit fails,
> Driven like a homeless cloud from steep to steep
> That vanishes among the viewless gales!

The Ancient Plain Song of the Church, adapted to the Book of Common Prayer. New York: Pudney & Russell.

This publication is a welcome evidence of the advance, slow though it be, which legitimate, ancient ecclesiastical music is making in the American Church. The Preface bears the initials of a well-known, earnest, and practical supporter of the highest forms of Church Music; and this alone would testify to the character of the work. But its nature and object at once attest its value. It is true and tried music for the Services of the Sanctuary, as they used to be in holier and more earnest times to be celebrated, and as they may be again—and, in our Mother Church, are already being, by the adoption and the reverent use of such a manual as this. The "Plain Song" is for the Canticles of Morning and Evening Prayer, the Litany, and the Communion Office, adapted to the American Prayer Book from Mr. Helmore's excellent arrangement. The authority by which these old tones claim our regard and veneration has been so often repeated of late that it would be quite unnecessary to say a word on the subject here. But we cannot refrain from giving our testimony, founded, first, on long acquaintance with these simple tones, that in their true, uncorrupted form, as presented in the "Plain Song," and not as they are sometimes modernized, they are, with all their simplicity, the most expressive, and in the end will be found to be the most attractive and the most enduring musical utterance of the Church's Psalms. And it hardly need be said that the true test of a real, living art is, that it bears trial and long-continued use.

The light, operatic melody of modern chanting may please for a time, but like all other things which take their form from this changeful world, they will pall upon the taste, and the mind will turn to other and equally unsatisfying strains. But if we wish for that musical utterance which, instead of restraining, will give free expression to the varying sentiments of holy Psalms; if we desire melodies which the voice can utter with no more fatigue than ordinary reading, (and all may not have thought how much even this is to be considered in our devotions;) if we wish for melodies which, once learned, can be repeated day after day, and year after year, with ever fresh delight, so transparent are they, to use the only word which expresses a medium of art through which the thought shines unaffected by the medium which transmits it, we are thoroughly persuaded that it is only the "Plain Song" can answer such a purpose.

Yet it is not, let it be observed, the "Plain Song" for Psalm or Litany in the measured beat of the modern chants. It is probable that such a misapprehension has been the true cause why so many attempts at the introduction of chanting have proved failures. Modernized, the old Church tones provoke a contrast with modern chants, and they are found to be, as indeed in this form they are, stiff and inexpressive. Let musical reading be distinguished from measured syllables; let it be understood that the element of measured time in music is one thing, and the musical flow of sound quite another; and the first step forward will have been made. Then let the private co-operation of a good organist be secured, by showing what a theme for the highest musical abilities and all the powers of his instrument the Church tones furnish; how our best composers have worked up such strains in varied harmonies and accompaniments, with the very finest effect; let the choir, if there be a *real* one, be encouraged to devote themselves to special compositions of the highest order, while they understand that in the ordinary Service they are only leaders of the congregation; and the problem of combining a high order of music with congregational worship will be nearer a solution than most parishes among us have yet seen or perhaps conceived of it. We have chiefly in mind the Church tones as used for the Psalms, applied to the Versicles, Litany, Prayers, &c. Other questions come up, which we do not at present propose to go into. We simply invite attention to this valuable accession to the ritual appliances of our Church, earnestly and practically impressed, as we are, with its importance in connection with that evident movement now going on towards bringing out our liturgical resources to their utmost measure of solemn devotion and holy edification.

Speeches and Addresses. By HENRY W. HILLIARD. New York: Harper & Brothers.

We should judge Mr. Hilliard to be more successful in generalities than in details, in guiding the course of a debate than in determining its issue. These addresses are for the most part the application of very general though very essential principles to public affairs, the acknowledgment of which is essential to a just disposal. Speeches and addresses are alike pervaded by a healthful tone, and disclose an elevation of view that sweeps high above the low strata of ordinary polemics. The speaker never swerves from the conservative spirit which pertains to the Christian religion, though scorning the base trammels of human fanaticism and the sordid influence of party. The scope and character of our institutions are evidently well understood by one who is not disposed to submit them to the influence of passing caprice. The style throughout is free, always bold, and occasionally eloquent. There is a noble fearlessness displayed at times in the confidence of announcing plain and wholesome truth. Thus, in speaking of a mission from the government of this country to Rome, he remarks:

> That a reform is begun in Italy no man can doubt who will take the trouble to compare the present political state of that country with that which it exhibited previous to the accession of the present pontiff. The spirit of reform is thoroughly aroused in that beautiful and classic land. It can never be put down. While a representative of the freest government on earth may be well employed in observing the progress of liberal principles in that interesting and important part of Europe, and may, at the same time, aid in diffusing a better knowledge of our political system, I cannot discover that we can suffer any injury from such an intercourse. In my judgment, sir, neither Christianity nor free principles have anything to fear from such a conflict with opposing powers. I would send a minister to the Papal States as I would to any other power; I would encourage every reform in the government; I would cheer the friends of freedom in all Europe, by sending a minister from the United States of America, where the noblest toleration is granted to all opinions, to reside at a court where hitherto the policy has been to crush all freedom of thought and action. It would be a spectacle of high moral interest to see such a representative from republican America taking his post amid the ruined temples and arches of a country where, in other days, republican Rome exhibited to the world its colossal proportions.

To this he adds that:

> Our true policy is to extend our peaceful relations with the world. We have nothing to fear from an intercourse of that kind with other powers. Truth is clad in more than triple steel, and I would bid her spread her standard in the very midst of the world, and take her station in front of the Vatican. By keeping the Papal See isolated, you strengthen it. It carries on its agencies in secret. Bring it upon the open field; do not shun it; bring into open intercourse with a free Protestant nation, and civil and religious liberty will achieve new triumphs.

Mr. Hilliard, as a man of wisdom and moderation, would have these qualities enter into all the great questions affecting the interests of the people of this country, so far as these are dealt with by congressional legislation. These qualities were eminently displayed in his mode of dealing with the policy of the administration, immediately previous to the war with Mexico:

> If the President had become convinced that Mexico would decline that mode of adjustment, and had satisfied Congress that a recourse must be had to arms, we should have been at liberty to claim the Rio Bravo as the western boundary of Texas, and to direct the President to throw in a military force for its defence. But, in the absence of such a declaration on the part of Congress, the order of the President to General Taylor to take up his position on the banks of that stream was a gross, palpable, violent usurpation of authority. No array of grievances committed by Mexico against this country will justify that order; no circumstances which existed could vindicate that act of the President, while they may justify the act of Congress, and vindicate its recognition of this war. I do not deny that there was ample ground upon which to rest a declaration of war against Mexico. I am not disposed to deny that there were hostile threats and warlike preparations on the part of that republic; but I do deny that the President had any constitutional authority whatever to decide the question of peace or war. That was a question for the decision of Congress; the Constitution lodged there the authority to pass upon so momentous an issue; and the act of the President, in deciding that the western boundary of Texas must be settled by arms, and not by negotiation, stands out as a bold usurpation of power which no circumstances can justify or excuse. Still, this is purely a domestic question, and cannot affect our relations with Mexico. It was an ill-advised step, invited attack, and led to hostilities. Congress thought proper to recognise these hostilities as acts of war; and I felt at liberty to vote the supplies necessary to carry on the war thus brought on, though I condemned the course of the President. I am not, however, ready at this time to vote for raising the ten additional regiments which the President asks for. I am amazed that gentlemen should press the bill at a moment like this. Has there not been enough of war—enough of its pomp and circumstance—enough of its expense? With a good prospect for peace, must the country be again plunged, by reckless obedience to the demands of the President, into this wasteful expenditure? Some gentlemen, too, seem uneasy at voting against taking the bill up out of its order. The time has gone by for such apprehensions; the war has become odious to the people; the country desires peace. The President has gone down in the contest; and, though he still rides along the lines, and strives to animate his followers to new struggles, he has none of the energy and power of manhood left him.
>
> "The times have been,
> That when the brains were out the man would die,
> And there an end; but now they rise again,
> With twenty mortal murders on their crowns,
> And push us from our stools."

The following is his eulogium on the American government, and the relation the individual holds to it:

> Against the wildness of party, the madness of fanaticism, the selfishness of sections, aided by powerful geographical combinations, we are protected by the clear definition of the powers of the several departments of the government which we find in that great instrument whose silent power guides and restrains. Our government is one of consent, not force. Like the planetary system, it is kept in harmonious action by the great law of universal attraction. Yet, while it rests so lightly on those whom it protects, it is the strongest government on earth. Upon every sea where our flag is seen, our power is acknowledged. The stars which glitter upon its folds announce to the whole world the union of free states—states which, in their very infancy, cast off the dominion of the most formidable power on the globe—states which are growing beyond all example in numbers and resources—states which already surpass every other nation in all the elements of a high civilization, and which promise to realize, in the future which opens before them, the noblest hopes which the friends of mankind have ever dared to indulge. Let this Union stand through all the cycles of coming time. Then will our country fulfil the noble prophetic description of Archbishop Cranmer:[*]—
>
> "Wherever the bright sun of heaven shall shine,
> Her honour and the greatness of her name
> Shall be, and make new nations; she shall flourish,
> And, like a mountain cedar, reach her branches
> To all the plains about her.
> Our children's children shall see this,
> And bless Heaven."
>
> In glancing at the relation which the American citizen bears to his government, we must not overlook the great fact that the civil liberty which he enjoys is not dependent upon the character and disposition of those who happen to be in power, but is protected by muniments which cannot be borne down, and which guarantee to him the undisturbed possession of his noble inheritance through every change of administration.

With strong imaginative powers, these are rendered subordinate in his forensic appeals, and only come into full play when he is freed from the influence of the legislative office. Speaking of woman in her true sphere, he remarks:

> All the works of God, so far as we can see them, display *order* and *adaptation*. If we could stand with Uriel in the sun, and look out upon the universe, we should see its order and its beauty, and the ear would catch the notes of the great hymn of praise which, from all the spheres, floats upward to the Creator. Even in this world of ours all sights and all sounds are made to blend in harmony. Standing upon the mountains of Switzerland, the traveller sees spread out before him a wide landscape of wonderful beauty: mountain peaks against the sky, the luminous clouds, the wild torrents, the picturesque cottages, the awful frown of Mont Blanc, covered with everlasting snow, and all the varied objects which come within the range of vision, are blended into one picture; while the sounds which greet the ear—the song of the Swiss girl, the wild call of the peasant as he shouts to his flocks, or sings that song so dear to every exile from his country, no matter where he hears it, "*Ranz dez vaches*"—all are blended in sweetness, and captivate the soul. The very soul of the universe is harmony.

He dwells on the attractions of womanly graces, but finds them only in their proper sphere:

> From the hour when the Christian system began to gild the world with its rising light, and to purify the heart by its refining influence, a true regard for woman—for her person and her character—has been manifested. Now, the ideal of female beauty is no longer personified in the faultless form of *Venus*, but we turn to the lovely *Virgin* dwelling amid the hills of Judea, and recognise *her* as supreme in the realm of woman. Turning away from the graceful form of the ancient Queen of Love in faultless marble, we fix our eyes, swimming in tears, upon some picture of Raphael which represents the Virgin Mother, her face full of deep spiritual meaning, as if she would read the future and learn the destiny of that wonderful Child set for the fall and rising again of many in Israel. How immeasurably does the Christian impersonation of beauty surpass that which is presented to us in the highest type of loveliness which genius could produce under the inspiration of mythology! Woman is now regarded as an immortal being; she is to tread the path of life by the side of man, his truest friend in his earthly pilgrimage, cheering the darkest hours with her tender sympathy, and shedding a brighter lustre over his happier ones by sharing his bliss. It is as a *wife* and a *mother* that woman is now to display her noblest qualities; and her ambition—if we may give this name to her desire to excel—must not seek its gratification in the great world, but must be content with the quiet but hallowed compass of *home*. There she moves—a light, a blessing, and a glory; and she reconstructs for man a new Paradise on earth, brighter and happier than the Eden which she lost for him. Man, expelled from the bowers of the easterly garden by the fault of a woman, finds in a home lighted by her love Paradise regained. It is not because she is inferior to man that woman is to take no part in the great affairs of life, but it is because she is far more beautiful in her own empire than she could be by quitting it to mingle in scenes which would unfit her for the gentler duties and those lovely offices which not even an angel could perform so well. In her own orbit she is peerless, and amid the sanctities of home she shines with her true lustre. Capricious as she sometimes is in the world, and moving in the circles of fashion, she reveals in the chamber of suffering the true qualities of her nature.
>
> "O woman! in our hours of ease,
> Uncertain, coy, and hard to please,
> And variable as the shade
> By the light, quivering aspen made—
> When pain and anguish wring the brow,
> A ministering angel thou!"

This book is worthy of being commended to every American youth, who would gain clear, intelligible views of the distinctive elements of the federal organisation, as indicated in the course of national policy which has ever obeyed predominant influences and interests, and learn to what extent he is indebted for the liberties and privileges he enjoys to Christianity—Christianity which is, in these pages, continually recognised. This is no party volume, but as American as the Constitution.

Art-Hints: Architecture, Sculpture, and Painting. By JAMES JACKSON JARVES. New York: Harper & Brothers.

This work is built on the acknowledgment of the harmony existing between the truth of Art and the principles governing the moral universe. It is regarded, therefore, as universal, and as calculated in its full and legitimate development to establish a universal brotherhood within its sphere. In conformity with this view, the ideas sought to be suggested in this work are those of universal application. This is the true mode of popularization—not a superficial glance, but an exposition of inherent principles, principles so simple and yet so true as to be found underlying all physical organism. Speaking of the religious art of the mediæval school, the records of which are so abundantly strewed over the continent of Europe, and hints from which are being so constantly adopted in our own modern architecture, the writer remarks:

> The mediævalists used such science as they possessed to perfect their works: they constantly made progress; and while they continued in their sincerity, they exerted an influence over the popular mind such as the world has not since seen. But the modern artists of this school are imitators rather than creators. In their zeal for their prototypes they not only seek to revive their motives but they perpetuate their errors; consequently we find faults of design, hardness of outline, weakness of tint, inharmonious combinations of colour, besides the general mysticism or its opposite overtelling of the story, which was not uncommon among them, while as yet their higher qualities have not been attained. They give us the faults and not the spirit of the age; even if they could render the latter it would not be desirable, neither would it be generally received, because *our* age claims more of Art on account of its greater knowledge and opportunities. While appreciating the power of the *feeling* of the mediævalists, it requires also its harmonious combinations with form and colour under all the advantages of modern science. It does not believe that progress in Art in any of its branches is to be cast aside, but rather that it must be stimulated to action until it develops a perfect whole. Religious truths can be better expressed in correct forms and beautiful colour than in any other way. Nature gives us her highest truths under the most captivating appearances. We may, from the lower level of debased humanity, distort or pervert them to falsehood or sensuality; but, as a universal rule of God, *His* spirit is manifested to us through form, colour, or action, in the garb of beauty. The pre-Raphaelites mistake also their relation to the age in seeking to carry back its intellect to a time when mere symbolism or pictorial writing best embodied its instruction. We are now beyond that, books being the best agents for the conveyance of abstract ideas; consequently, artists who, like Hunt, represent the Saviour as the Light of the World by a lantern in his hand, only make the idea contemptible and themselves ridiculous.

The writer in this connection adds:

> While the lofty thoughts of the religious artists required for full appreciation similar purity and elevation of mind, their faults of mechanical execution, unfortunately, were apparent to the commonest understanding, though even these were often forgotten in contemplation of the exceeding loveliness of their works. The later artists, like Raphael and Fra Bartolomeo, had so united the two degrees of excellence as almost to disarm criticism; at all events, sufficiently to captivate the senses as well as the spirit. Yet the tendency of the religious mind to cling to one extreme produced a reaction in another class, and led the way for a system which, taking nature for its guide, was called Naturalism. It gave the preference to the truths of physical beauty and action, seeking, however, intellectual motives, but rarely venturing upon the domain of the pure spiritualists. The proper union of the two can alone constitute excellence; for it is necessary for high Art not only to have great thoughts, but to be able to express them intelligibly and agreeably. This can be done only by careful attention to form and colour in their natural combinations. The superhuman element can, in its best estate, be but partially successful; but when the artist adheres to nature, impregnating it with thought and spirit as the Creator works to our vision, we feel sure that so far as he goes he is right. Every stone and leaf becomes then an object of careful study; a complete natural unity being the aim.

We were curious to see what this writer would say of German Art, and find the following:

> This passion for imitation of externals, particularly in detail, is a marked feature of German Art. It constantly sacrifices soul for substances, and finds pleasure in the most common objects and vulgar subjects. Ocular deception with many of their artists appears to have been their highest aim. Consequently, we have brooms and pumpkins painted with faultless accuracy, and scenes of debauchery and boorish violence that are unmistakeably true to human nature, in its low moods. Even animals suffer at times at their hands by being given in moments in which vulgar necessity temporarily destroys ordinary repose and delicacy. There is also manifested a partiality for that which is contrary to natural beauty, the deformed in person or brutal in mind. In short, naturalism among the Teutonic races took the lowest forms of vulgarity and petty imitation, often even finding delight in slaughter and animal combats. They neglected nothing which Nature offered, whether or not compatible with the true principles of beauty. It was far easier for their common minds to indulge their Art in those scenes which constituted their daily pleasure than to soar to an ideal which would require a sacrifice of sensual pursuits. Amid this perversion of sympathy for Nature, we find, however, much that is genuine and wholesome, especially in out-door life. Paul Brill was among the first to give variety and truth to the landscape. In all, however, that the German school has done we find the same over-scrupulous attention to facts, by which the spirit of the whole is weakened.
>
> In our day the Dusseldorff school has arisen upon the downfall of the preceding, but its aims thus far are much the same, except that it aspires to a higher standard of historic art. The same *outside* painting and fondness for detail and finish, degenerating frequently into mannerism, characterize it as they did its predecessors. Idealism is sacrificed to Rationalism. The physical truths of Nature are understood, but its feeling overlooked; secondary are preferred to primary truths; hence, although mechanical excellence, particularly in drawing, is common, the nobler art of interesting the soul and giving language to form is scarcely heeded. We have, however, a better choice of subjects and greater Art-probabilities than formerly; yet those who paint only for the eye can never expect permanent success. The flash of the false gem momentarily dazzles and is as quickly forgotten, while the hues of the rainbow permeate our hearts because of their double office of beauty and promise. Americans, in particular, need to be cautioned against the sins of omission of this school, because its best works have been sent to them, and are of a character to attract the uncultivated taste. Test their spirit, however, by the broad principles of unity and harmony in Art as a whole, and we shall find that there is much in them to condemn, and especially to avoid, as violating its greatest elements. Where we should find repose or moral grandeur we are often shocked with confused action, violent contrasts, or exaggerated sentiments. Take, for instance, two of Leutze's celebrated paintings, the "Storming of the Teocalli of Mexico," and "Washington crossing the Delaware." In the first we have, singularly enough, considering the school, an impossible perspective of rude architecture, crowded with the horrors of wounds and slaughter—mothers and babes, warriors and priests, virgins and ruffians—in one repulsive medley of blood, gushing brains, ghastliness, sword-stroke, and lance-thrust, while impotent, unarmed despair, with bare hands and naked breast, confronts deadly steel and sacrilegious rapine. Does such Art as this inspire patriotism? Does it enlist the sympathies or create disgust? We have all that is horrible in battle without the spirit that redeems the struggle. Convulsed flesh and streaming gore are given with shuddering fidelity, but the sublimity of human strife in the repose of anguish too deep for utterance, the aroused passions concentrated into one desperate *coming* life-effort for all that makes earth dear, or subdued by the exhaustion of freedom's last futile blow, are wanting. Pictorial is unfortunately as common as verbal rant.

This sketch is a study by which all our artists may profit. The external is valueless unless the spirit it is designed to embody be realized and comprehended. Hardly a page of this book but abounds with thoughtful comment and valuable suggestion. The general principles set forth, if not superseding the teaching of the schools, yet indicate the means by which genius may be saved from mere materialistic trammels. They do more. Their general study will afford what artists most need—true appreciators. And with this knowledge and its practice, and linking Art to its spiritual aim, success, in place of nursing self-conceit and leading to self-glorification, will inspire the pious exclamation, "*Non nobis, Domine, non nobis, sed nomine tuo de gloriam.*" Were the true principles of Art rightly understood, the office of the artist would be magnified among ourselves. How far Art may lead, by considering the mode in which it chances to be regarded, or the effect its neglect may induce, is indicated in these pages in the study of its historic relations. Thus it is remarked:

> The boasted refinement and courtesy of the French nobility, having their origin, not in broad principles of humanity, but in a heartless selfishness which sought by manner to atone for want of sincerity, gilded their sensualism, but failed to redeem it. Miserably it perished, for it was founded on sand. Here let me repeat that the atrocities of the French Revolution are no more attributable to true refinement than the sensualism of the Medician reigns to true Art. We might as well charge decay to enterprise and poverty to commerce because nations once great have fallen. They fell not from pursuing true, but from dallying with false principles. There is a Nemesis in human affairs which avenges one extreme by another. Falsehood is a labyrinth of error, truth a straight, safe road. If men abuse Art, she stings them; if they sincerely address her, she rewards them. Wherever great natural reverses have succeeded high cultivation, it may be certain that it proceeded not from cultivation, but its abandonment. In Egypt it was solemn and grand, the type of absolute power, and used for its perpetuation. In Greece it sprung from the people, and was directed by the intellect, having its root rather in human philosophy than in divine spirituality. Rome used it politically and to sensual ends. Christianity commenced purely, but diverted it to blind zeal; while modernism, overpowered by its worship of matter, sunk it into sensualism. Its present condition is no higher than ordinary naturalism; the object of its expression, the outer life. The tendency of the Art of to-day is the surface. It sees things in detail, and exalts material accuracy above spiritual truth. My object is to direct the mind to its noblest efforts, and to show that the failures of past experience, arising from imperfect or misdirected culture, are no argument against its divine power when sought in sincerity and truth. The world is now in the most favourable condition for the reception of Art. Wedded to no theories, advanced in science, the conquest of physical nature rapidly spreading, to welcome Beauty in its most purifying shapes, it has but to divest itself of its grosser material element. If we would advance in refinement and the appreciation of the measureless powers of our higher faculties, it is a necessity. Nowhere is this necessity more paramount for the progress of humanity than in America, because it is in the principles of civil and political freedom that the hope of the human race now exists. If these fail, although Providence may permit the growth of new combinations of human effort and wisdom to solve the problem of a rational advance towards the fulfilment of the perfect destiny of mankind, yet freedom would recover its present condition only through great sorrow and trial. It is, then, for America to vindicate the truths which have thus far been the enigma of human progress.

We can say nothing higher in praise of the value of this seasonable publication than these extracts suggest. It is a valuable contribution to the cause of Art, and in that religious direction which allows of its application, now so greatly needed, to church edifices, both within and without. The sanctuary should aid the devotion of the worshipper, but cannot attain this effect through the mere formula of rules. There is repeated here the full history of its degradation. "Upon the revival of thought in the thirteenth century, the people took Art into their own hands, and used it to illustrate the sacred legends and stories of their martyr-heroes, which had so long been current among them. These were repeated in such extravagant forms, and with so many inconsistencies, that the Church at first endeavoured, for her own credit, to repress them within more rational limits; but the popular will was too powerful, and she finished her opposition by receiving into her own prolific and orthodox traditions the creations of fancy or enthusiasm which once she was disposed to condemn, preferring to make them an instrument of power, than to risk her own influence by boldly vindicating the truth." Even now, Art is rendered still in its development more intellectual than spiritual. It does not engage sufficient sympathy, it does not even have proper respect for proprieties. All should study it more in its pure spirit, and to that spirit this volume is the key.

The North American Review, for July, presents extremely interesting matter, applying to all the departments its conductors undertake to fill. In an article on American Society, the influence of modern commerce on social life is traced. We are glad to find so full attention drawn elsewhere in its pages to Gymnastics, which is here treated not only as the art of increasing strength and health and of prolonging life, but as the mode of cure for many morbid affections.

The Bibliotheca Sacra, (Warren F. Draper, Andover,) contains, in the issue for the present month, an article on American Antiquities, of especial local value. A curious analytical view of the arguments maintained by Millenarians constitutes its second article, which will be widely read. We cannot say as much of that on the recent explorations of the Dead Sea—a topic, before this profuse verbiage, thoroughly exhausted. The whole number, however, is very able.

The tale of exciting tragic interest in Dickens' Household Words, entitled *Mother and Stepmother*, is republished in a separate form by Peterson of Philadelphia, and Bunce & Brother of New York.

Spiritualism.

We have received various treatises on this subject—none of which we deem it worth while specifying. The rapid progress of Spiritualism, in its various forms, merits some comment, as it is serving to add proof to proof not only of its utter uselessness as a means of contributing to the well-being of man, but to develop yet more strikingly its injurious and disastrous tendencies. Like a parasitical plant that seeks to engirdle in its gentle but withering folds the mightiest of forest trees, it would seem especially to attract those who, having exhausted their minds in all the departments of intellectual research,—who, pressing into these with conceited confidence, with thirst of curiosity ever more increased, and the spirit, fed on a false aliment, ever more unsatisfied, take up their rest in this the most materialistic and degrading of all philosophies, which has regard even to God only in physical manifestations, and which, removing from consideration all the higher incentives to action, and placing body, mind, and spirit in a suspended condition, compels a sacrifice of individuality, rendering the man, as object and subject, a slave to whatever material influences may chance to approach him, just as any floating particle of matter, borne on by atmospheric currents till its progress is stayed, and its place, without power on its own part, locally or chemically determined. God never yet called man to a sacrifice of his individuality—to relinquish the proofs of manhood, to surrender himself, as in a state of absolute receptivity, to be permeated by any one influence, into which all his power should be absorbed and lost. Such a sacrifice, when taking place, is the reduction of his marvellous organization, fitted for the embodiment of every form of power, to one state and one condition, scarcely differing in dignity from the metallic lode in earth's bowels, transmitting every passing stream of electricity, and passively submissive to the requirements of one imposed condition. The devotees of Spiritualism will commonly be found to have gone through all the phases of sentimental life, treating it, as these successive shadows chased and mocked them, as a deception, and yearning for something that to the senses shall be more real, a development of the spiritual in the physical. Thus perverting God's order, they seek in changes or perturbations of matter the highest proof of a God and of life beyond corporeal death. Yet, after all, this is but an intellectual operation, and gives no conscious confidence in a future state. Such men are driven by the wind and tossed; a morbid craving after new developments becomes the only stimulant to their trance-like existence. They become utterly unfitted for the duties of active life; and possessing a consciousness of logical phenomena, but no consciousness of truth, find nothing in their intellectual and conceited confidence wherewith to benefit their fellow men. There are thousands of such individuals in the mass of our population; and to the extent that this Spiritualism, falsely so called, is adopted, life is made a negative existence. Doubtless, it is in man's power to become subjected, by the exercise of a powerful volition, to any one of his mental powers, and thus give himself up to believe a lie, the veriest delusion as the most substantial of all realities—God's order being thus inverted, and what is spiritual overcome and led captive by the physical. None of the living races of men have fully attained the development of being; none are already perfect; but perfection is only to be reached in the proper and full exercise of all those powers, spiritual, mental, and physical, with which man is endowed, each maintaining its due order, and influenced by His Spirit, and informed by His truth. It is not attainable by the overstraining of some one faculty that shall produce apparently, to the uninitiated, and shallow, and curious, almost miraculous, because almost unimpeded results, but by the bringing the body into subjection, conforming the mind to the will of God, and in lowly reverence and blessed faith coming into connection and communion with His life-giving Spirit, so as to do His pleasure, and answer to the glorious purpose of existence. What is madness but the intense action of one or more of the faculties out of their due order, acting on the will, and demonstrated in the actions of the individual? This Spiritualism leads to a madness that, being destitute of all activity, and so producing no positive influence on the activities of life, from which it serves to withdraw, fails to obtain that notice, let us add that classification, it would otherwise, undoubtedly, secure. And we might leave it to its own deathly stupor, were it not that for want of knowledge, men, with the noblest intellectual faculties, faculties meant by their Creator as servitors of the spirit, are wrecked on vain and profitless speculations, fatal to all peace, destructive to all usefulness, and hazardous to the soul.

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[*] The reader must, of course, understand that these are not the words of Archbishop Cranmer, but the words which Shakspeare puts into the mouth of his character so named, as applied to the Princess Elizabeth, afterwards the "good Queen Bess." We may add that the lines quoted on the opposite page—

"For forms of government let fools contest;
Whate'er is best administered is best,"

and credited to Pope, are a mere parody on his words—

"For forms of faith let senseless bigots fight,
His can't be wrong whose life is in the right."

Turkish Robbers.—The London *Guardian* gives the following letter from a correspondent, dated Smyrna, June 15th:—"Considerable excitement prevails at this moment on account of the capture of Dr. M'Grath by the robbers that infest the neighbourhood. This gentleman (who is a resident surgeon), was on Saturday, the 9th inst., riding out a short distance into the country, to attend a patient, when the banditti rushed from behind a hedge, dragged him and a friend who accompanied him from their horses, and hurried him to a place of seclusion. The other gentleman (a foreigner) managed, however, to escape, and conveyed tidings of the capture of Dr. M'Grath to the inhabitants of the village of Bournabut. Two gentlemen connected with the Smyrna hospital immediately armed themselves and mounted their horses, and endeavoured to arouse the inhabitants to pursue the robbers and rescue the unfortunate gentleman. No one, however, could be persuaded to join them; it was argued that they would only run great risk themselves, and probably endanger the life of Dr. M'Grath. So this opportunity of speedy retributive justice was allowed to pass by, and it is to conduct such as this that the inhabitants of Smyrna may trace their liability to this barbarous tyranny. In the evening the robbers (as their wont is) sent a shepherd into the town to demand a ransom of £1,000. On Sunday and Monday Colonel Storks, the Commandant of the hospital, together with several officers and all the surgeons that could be spared, armed with revolvers and scoured the country in search of the rascals, but without success; they were nowhere to be found. On Tuesday and Wednesday large detachments of Turkish soldiers were sent among the mountains, but they do not appear to have been very zealous in their search. One party of twenty, however, came upon the robbers (who are said to be thirteen in number), and a few shots on each side having been fired, Johnnie took to his heels as at Balaklava, and fled, carrying away one man wounded. English and Turk alike were now obliged to come down from the high horse, and a ransom of £300 was offered by the friends of Dr. M'Grath, the communication being kept up in the most business-like manner by means of the shepherds, who appear to act as neutrals. The leader of the robbers now declined to hold any communication with Dr. M'Grath's friends on the subject, unless the Turkish troops were withdrawn from the mountains, in order that their escape might not be impeded. Their request has been complied with (as they threatened to kill their victim if it were not), but they have now totally disappeared, and cannot be found even by the shepherds. It is supposed that they have gone some distance into the interior, where they will be prepared to open communications again on the subject of the ransom. Mrs. M'Grath is, as may be supposed, in the greatest distress and alarm; and all the English, military and civil, residing or sojourning, are only waiting for the reappearance of Dr. M'Grath to mount their horses and have a determined robber-hunt, resolving not to return until they have either exterminated the gang, or brought them alive into the town, to be dealt with as justice requires."

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my31-6m

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TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. Fenwicks' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.

All orders sent will be promptly attended to, and put up in cases of two dozen each, at $7 per dozen. GEO. SCRIVEN, Importer,

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CHRIST CHURCH HALL, POMFRET, CONN.—REV. JAMES MORTON, Rector. The Summer Term of this School will commence May 14th, 1855. For salubrity of location, and remoteness from temptations to which youth is prone to yield, "The Hall" is well and widely known. The course of studies to be pursued will embrace all the branches of a regular English education, with the Hebrew, Greek, Latin, and French languages. Instruction will be of a most thorough kind. It will be the earnest aim of the Rector, also, to give his pupils the advantages of religious training; and assisted by his Lady, to surround them with all the comforts and softening influences of Home. In order to contribute to that order and discipline so essential to the improvement of pupils, as well as the well-being of the school, the Rector would prefer receiving none over 14 years of age.

Terms—Board and Tuition, including washing, lights, &c., $85 per session of 14 weeks, or $250 per annum.

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CHESTER FEMALE INSTITUTE, ARMONCK, WESTCHESTER CO., NEW YORK.—Rev. I. Dyckman Vermilye, Rector.

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"During my recent visitation of Westchester county, I was at the 'Chester Female Institute,' and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system I am satisfied is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust.

"Jona. M. Wainwright,
"Prov. Bishop of the Diocese of New York.

"New York, June 8, 1853." my3-tf

HOME SCHOOL FOR YOUNG LADIES, NEWPORT, R. I.—Summer Term begins on the first Monday of May. Pupils received at any time. Circulars giving particulars, with the highest references, will be sent to any address.

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BERHARD,—SURGICAL AND MECHANICAL DENTIST, and manufacturer of Incorruptible Teeth, No. 167 Bowery, between Delancey and Broome sts. (east side,) New York. Sep. 23-1y.

DR. J. T. STRATTON, DENTIST, 111 Fourth Avenue, (cor. 12th street,) formerly 229 Grand street, New York. oc14-1y

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First—There are no seams or crevices for the lodgment of food, to vitiate the saliva or infect the breath, as not even the slightest moisture can get between the teeth and plate.

Second—An Artificial Gum, which is as firm and indestructible as the teeth, is fused, at a high heat, between and around their base, which unites them firmly to each other, and to the plate upon which they are set. This gum imparts to the teeth that peculiar expression and life-like appearance which characterizes the natural organs.

Third—Great strength is obtained by thus uniting the teeth, gum, and plate, and no ordinary force in masticating can break them from their base.

Fourth—The *natural form and expression of the mouth and face can be restored,* in cases where they have become sunken. This is done by means of additional attachments to the framework supporting the teeth. These attachments are so formed as to *bring out the sunken portions,* and sustain them in their proper position. They are covered with the above named gum-compound, and become component parts of the denture, and, when rightly formed, can not be detected by the closest observer. This method of restoring the cheeks to their original fullness, and also the natural form and expression of the mouth and lips, has been well tested, having been made a special feature in the author's practice, for several years past. A variety of Photographic and Daguerreotype likenesses, which have been taken of persons without this improvement, and also with it, can be seen at his office, showing the great change in appearance which is produced in the countenances of individuals now wearing dentures constructed upon this principle, which the public are invited to call and examine, together with other specimens of his improved style of work not requiring the above attachments.

Fifth—A clear and distinct articulation of speech is restored. This important change is effected by having the inside of the teeth and gum of a natural form. To this the tongue is readily adapted. This perfect adaptation of the tongue to the denture prevents the hissing or muffled sounds in speaking or singing, so often observed in persons wearing artificial teeth.

Sixth—The plates usually employed for this work, are platina, the purity of which prevents even the slightest tarnish, or unpleasant taste in the mouth. In short, this system embraces many new and important features, which are readily appreciated by those wearing artificial dentures upon this principle. With reference to the utility of this method, numerous testimonials can be given from eminent Dentists in the various cities of the Union, and persons wearing the work in this and other cities.

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P. S.—Persons desiring further information in reference to the above, will be furnished with pamphlets, free of postage, by sending a note, with address, to J. ALLEN, je7 6m

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mr22-1y

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The above dimensions are for Grecian cases, if Gothic they are somewhat higher. Two second hand organs with two sets of keys each. For further information apply to

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Number of Policies issued	359	
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CARRIAGES.—ISAAC MIX jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f3-1y

THE LONG ISLAND DYEING ESTABLISHMENT, NO. 25 JOHN STREET.—The proprietor of this well-known Dye House informs the public that the greatest care is taken in refinishing all kinds of Goods, such as Canton Crape Shawls, Silks, Satins, and Velvet, Worsted Shawls, Merinoes, Thibet, and Cashmere. Also, Gentlemen's Garments, Table Covers, and Muslin and Lace Curtains. The colouring is done by a new process, giving a very fine appearance to the articles dyed, without injuring them. A continuance of the generous patronage of the public is respectfully solicited.

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PROTESTANT EPISCOPAL BROTHERHOOD OF NEW YORK.—The objects of this Brotherhood are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Charity Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of the Brotherhood, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

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Pamphlets containing the Constitution, By-Laws, &c., of the Brotherhood may be obtained of any of its Officers or members. Parties out of the city wishing pamphlets, &c., are requested to address the Corresponding Secretary. m1-1y

DAGUERREOTYPES.

Cameo-Daguerreotypes taken only by Chas. H. Williamson, artist and proprietor of the Williamson Gallery in Brooklyn, 249 Fulton street, opposite Clinton. sep30-1y

J. W. THOMPSON'S OLD DAGUERREAN GALLERY, 315 Broadway, (first door below the City Hospital,) New York.—The subscriber had returned to his old location, as above, and has entirely refitted the entire establishment. The Gallery is one of the most easy of access of any in the City, and the lights are arranged in such a manner as to produce the middle tints in perfection, while the high lights and shadows are given with a clearness seldom seen, in Daguerreotypes.

Having applied himself for the last twelve years, to the practical as well as the theoretical in his business, devoting all his personal energy to the perfection of the Pictures issued, he willingly challenges comparison between any pictures having the name of "Thompson" upon them, and those made made at any other establishment. And although his prices are lower than are charged at any other respectable Gallery, he feels satisfied that his Pictures are at least as good as any made in the City.

A complete assortment of very fine English GOLD LOCKETS, PINS RINGS, BRACELETS, &c., &c., (plain and enamelled,) and all styles of fine French CASES, FRAMES, &c., &c., of his own importation, of the best quality, and at low prices.

Velvet, Papier Mache, and Pearl Cases, with Pictures, from $1.50 to $30 each.

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oct7-1y J. W. THOMPSON,
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DAGUERREOTYPES FOR 50 CENTS, in a beautifully embossed Morocco case, colored, and all complete for only 50 cents, at HUNT'S, 207 Bowery, fourth door below Rivington street. Mr. Hunt particularly requests his friends and the connoiseurs of good pictures in general, to spend a few minutes in finding his Gallery, or they will stand a chance of having to do, as hundreds have already done, to pay their money a second time in order to have a good likeness, as no picture is allowed to leave his hands unless perfect satisfaction is given. oct14-1y

R. A. LEWIS, Daguerreotypes and Photographs, or Daguerreotypes on paper. Daguerreotypes copied or enlarged to life-size by this process. Sick or deceased persons taken at their residence. No. 142 Chatham street, opposite the National Theatre. oct14-1y

J. THWAITE, DAGUERREOTYPIST, 206 Chatham Square.—To the Inhabitants of New York and Vicinity:—Individually your attention is called to a subject which interests every member of your family, at the same time will, in the future, bring to yourself pleasing remembrances of the past, and as you, perhaps, will never enjoy a more fitting opportunity than the present, you are respectfully invited to visit the Gallery of Daguerreotypes, 206 Chatham Square.

☞ This extensive Establishment possesses advantages and facilities for producing in the most expeditious manner possible, the finest and most durable Daguerreotypes.

Here will be found a large and new arranged Skylight upon the Second Floor, together with a fine Reception Room, over one hundred feet deep. The location is public, yet convenient, and at all times visitors are received in the most courteous manner.

The Proprietor of this Establishment has spared no expense in fitting it up in the best mechanical as well as the most scientific principles. By his new arrangement of light he is enabled to produce the finest specimens, either in clear or stormy weather.

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Paintings, Engravings, Daguerreotypes, &c., &c., copied accurately and with the greatest possible care.

Mr. Thwaite attends personally to his patrons.

Remember the Number—206 Chatham Square, over Cook's Fancy Bazaar, half a block from the Bowery and Division street. oct7-1y

LAWRENCE'S GALLERY is the very best place in the world to get a good daguerreotype, or photographic likeness. His Miniature, Cabinet, and Life-size colored Photograps are exceedingly life-like and beautiful. Persons having inferior daguerreotypes of deceased friends, can have a beautiful and proper likeness. Likenesses of nearly 200 clergymen to be seen at his Rooms, 381 Broadway, corner of White street.

N. B.—The London and New York Prize Medal for the best daguerreotype was awarded to Mr. L. sep30-1y

BRADY'S NATIONAL GALLERY OF DAGUERREOTYPES, No. 359 Broadway, over Thompson's Saloon, between Leonard and Franklin streets, New York.

Having united his two Galleries, and combined all his resources to form one establishment which shall be second to none in existence, the proprietor is prepared to execute every description of work in the highest style of the Daguerrean Art. Particular attention is given to Copying Daguerreotypes, Portraits, Statuary, &c., either at the Gallery, or at the residence of the individual.

The attention of the public is especially invited to the new style of Daguerreotypes on Paper, combining the *accuracy* of the Daguerreotype with the *coloring and artistic finish* of the finest painting, at prices so moderate as to place them within the means of all.

Strangers visiting New York are cordially invited to visit this establishment, where will be found the largest collection of life-like portraits of American and European celebrities to be seen in this country

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FURNITURE AND UPHOLSTERY.

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The subscriber keeps constantly or makes to order all the above in Rosewood, Mahogany, Oak, and Walnut. Also, a general assortment of Spring, Hair, Husk, and other Mattrasses, Feathers and Feather Beds, &c.

Particular attention paid to Church work. Pew Cushions made and Pulpits trimmed with neatness and despatch. Charges moderate.

my31-1y JOSEPH RILEY.

NEW YORK MARBLE IRON WORKS.
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SMALL & ALDEN,

The original and most extensive Manufacturers of Marbleized Iron Mantles, Table Tops, Columns, Pedestals, Pilasters, Wash Basins, Bathing Tubs, Vases, &c., being in exact imitation of the choicest varieties of Marble. Also, Window Lintels, Sills, Balconies, and other castings for buildings of every description.

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NEW LOCATION.—Fitzsimmons' Furniture and Upholstery Warerooms, No. 8 Astor Place. The subscriber calls the particular attention of his customers and the public generally to his new stock of fine and substantial Rosewood and Mahogany Furniture, made and upholstered under his own circumspection, with the best of seasoned materials, and by the most eminent workmen, and which he offers to sell cheaper than any other house in Broadway, his motto being quick sales and light profits. Upholstery in all its branches executed in the neatest and best manner.

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FURNITURE.—ROJAS & CO., 487 Broadway, corner of Broome street, manufacturer of all kinds of Cabinet Ware Furniture, have on hand a good assortment of articles of various descriptions which they offer to sell at very reasonable prices. They are daily receiving from their factory at Elizabethport, New Jersey. sep30-1y

J. S. PECOCKE, LOOKING-GLASS AND PICTURE-FRAME MANUFACTURER AND GILDER. Piers, Mantels, Ovals, Pier Tables Brackets, Cornices, &c., made to order. N. B. Old Frames re gilt and Paintings varnished. 483 Broadway, between Grand and Broome streets, New York sep30-1y

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. 440 Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.

JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No. 440 Pearl, between Chatham and Madison streets. * m8-1y

MRS. E. BERRIAN, 180 BOWERY, BETWEEN Broome and Spring streets, keeps constantly on hand a very large assortment of Window Shades and Paper Hangings; also, Lace and Muslin Curtains, Cornices, Brass and Gimp Bands, Cord and Tassels, Trimmings, Fireboard patterns, &c., &c. Ladies call and see.

m29-1y MRS. E. BERRIAN.

SHOW CASES, the cheapest and best in the United States. Silver, German Silver, Mahogany, Rosewood, and Black Walnut, warranted superior, and sold cheaper than at any other establishment. Country orders, by letter, punctually attended to. Wareroom, 12 Park Place: Factory, 12 Canal street, New York.

ap19-1y A. J. CAMPBELL.

DRAPERS AND TAILORS.

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street,

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit' —CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many year longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description. m1-tf

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, 'together with perfect fitting vestments,' has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,

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STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.

f10-1y BARRETT, NEPHEWS & CO.

For The Churchman.

THE ORATORY.

I'd have a chamber, secret, set apart
For thought and prayer,
Whereto I might repair
Morn, noon, and night, to commune with my heart,
Unvexed by meddling care.

I'd have no staring windows opening wide
Their curious eyes;
The meditative skies
Should dome my roof, whereon the timid tide
Of day should fall and rise.

A crucifix should hang against the wall--
My God in agony
Should thence look down on me.
To this I'd weeping kneel, on this I'd call,
Without idolatry.

I'd praise the royal semblance with fresh flowers.
To crown my King,
Myrtles, for love, I'd bring,
Lilies, washed white in penitential showers,
Pansies,* where dewdrops cling.

Beneath, I'd have a prayer-desk—there, for me,
One holy ray,
Faith's lamp to light my way,
Should always burn; under my knees should be
The velvet cushion of humility.

I *have* a chamber, secret, set apart,
A place of prayer,
Whereto, though I repair
Morn, noon, and night, to commune with my heart,
Oft fail to meet her there.

Either the curious windows open wide,
Glaring and loud,
Or else, through shutters bowed,
Let phantoms in that o'er the ceilings glide,
Ghosts of the passing crowd.

Oft by light hands turned face against the wall,
Coldly implored,
The image of my Lord
Glows not nor quickens at my heart's faint call,
Dishonoured so adored.

No myrtles, lilies, heartsease there—ah no!
Blossoms a few,
Of common shape and hue—
Only such blooms in my poor garden grow—
A sprig of bitter rue.

Beneath my crucifix, a ray forlorn
Flings upward there
A dim, unequal glare;
My footstool's strewn with many a piercing thorn
Of pride and grief and care.

EDITH MAY.

THE CHURCH ABROAD.

Canada.—The first Convocation of Bishop's College, Lennoxville, since its erection into a University, was held on Tuesday and Wednesday of last week. The President of the Corporation, the Right Rev. the Lord Bishop of Quebec, was absent, in consequence of ill health; his duties consequently devolved upon the Vice-President, the Lord Bishop of Montreal. Several honorary degrees were conferred, and other business transacted. On Wednesday morning at 9 o'clock, Service was held in the parish church, the college chapel not having yet been completed. The Bishop of Montreal preached a sermon from 1 Cor. i. 21. After the Service the members of Convocation, to the number of thirty or forty, attired in academic costume, assembled at the College, where they marched in procession to the large school-room in the village, at which place the ceremony of publicly conferring degrees took place. The Vice-Chancellor presided. This ceremony having been concluded, the Bishop of Montreal addressed the Convocation, giving a brief account of the history of the College, its early struggles and difficulties. Mr. Justice Aylwin also addressed the Convocation; and was followed by J. C. Baker, Esq., M. A., who read a paper on the Responsibility of Individuals acting in a Public or Quasi Public Capacity. The Rev. Mr. Carry, B. D., then addressed the Convocation and those present in an eloquent speech upon the benefits derivable from a proper education. After which, the business of the Convocation being over, it was dissolved by the Vice-Chancellor in due form.

England.—We find that the Bishop of London has commenced a series of Confirmations on Sundays, to enable those unable to attend at other times, on account of their employment, to join in this holy rite. A great many of the youth of both sexes of the working classes have thus been confirmed.

The venerable Society for the Propagation of the Gospel has had its 154th Anniversary Sermon preached before it, at St. Paul's Cathedral. The preacher on this occasion was the Bishop of Hereford, who took as his text the 9th and 10th verses of the seventh chapter of Revelations. In the evening, the Archbishop, the Bishops, and a numerous body of nobility, Clergy and gentry, were, as usual, entertained by the Lord Mayor at the Mansion House. On the following day a public meeting was held in the Egyptian Hall, Mansion House; the Lord Mayor in the chair. The first resolution was moved by the Bishop of London, seconded by Mr. Thomas Hankey, M. P. The Bishop of Melbourne, in supporting it, said, a large proportion of the wealth of Australia flowed into the city of London, and England, which had poured out its thousands to the colonies, received back the wealth of the colonies. It was but just, then, that England and London should contribute largely to providing for the spiritual necessities of the colonies. It had been remarked that this Society, and others of a kindred nature, were not as well supported by the wealth and nobility of England as they were by the middle and poorer classes. He trusted that this remark would be no longer made, although he could not avoid regretting that more of the merchants of London did not feel it to be their duty to be present that day. The remaining resolutions were moved and seconded by the Rev. Daniel Moore, Mr. Hubbard, the Bishop of Oxford, Alderman Wire, and Mr. Gibs. A vote of thanks to the Lord Mayor, as Chairman, was moved by the Archbishop of Canterbury, seconded by Wm. Cotton, Esq., and carried, after which the meeting broke up.

A church, in Drury Lane, London, has just been consecrated, which was purchased as a proprietary chapel by Dr. Richards, a former vicar of the parish, in 1828, with a view to its subsequent endowment and consecration. It has recently been endowed by Sir Walter James, Bart., and the district will now be severed, as an independent parochial district, out of the parish of St. Martin's-in-the-Fields.

The Dean and Chapter of Peterborough are setting a noble example, as respects their cathedral and its services. The edifice is about to be repaired and put in order for the public. The Dean (the Rev. Dr. Saunders), in a letter to the architect, says:—"I may be allowed to state, on the part of the Chapter generally, that the nearest object to their hearts is to make the cathedral practically useful for the noble ends for which it is designed; and for myself more *specifically* that *my earnest* object is to admit the largest number of the humblest worshippers within the reach of our Church ordinances. I shall then only be satisfied that we are on the bare threshold of our duty when the nave is filled from end to end with a congregation in their working dress on a work-day, when every individual ear and heart shall be penetrated as well by the articulateness as by the grandeur of our choral services; and we shall find the moveable pulpit so placed under the central tower as that our homely discourses may be intelligible from the east end to the western entrance." Let this example be but generally followed, and there will be no more clamour, they may depend upon it, against cathedrals.

CONVOCATION OF THE ENGLISH CHURCH.

The Prelates and Clergy of the province of Canterbury assembled at Westminster on the 28th ult., in pursuance of adjournment from last session. There was a full attendance of members, and the proceedings appeared to excite much interest.

UPPER HOUSE.

The Archbishop of Canterbury presided, and there were also present the Bishops of London, Winchester, Oxford, Exeter, Salisbury, Gloucester and Bristol, Bath and Wells, Lincoln, and St. Asaph.

The Bishop of London brought up a report from a committee appointed last session. It was as follows:—

The committee of the Upper House of Convocation appointed to consider and report on an address to Her Majesty on the subject of Church extension, as already reported on by a committee of both Houses, report—That they have met and taken into consideration the subject committed to them. That there has been laid before them an opinion, signed by Her Majesty's Solicitor-General and Dr. Robert Phillimore, M. P., pointing out a mode which, with the sanction of the Crown, would be both safe and easy for removing the anomalies at present existing in the representation of the Clergy in the Lower House of Convocation. That it appears to them most important that those anomalies should be corrected, in order that the House may address themselves to the consideration of the great subject of Church extension with the fullest confidence of the Church in the Clerical body which shall deliberate thereupon; and that they therefore report that, in their opinion, it is to this preliminary point that it would at this time be expedient to limit the address to be presented to Her Majesty, and that they have prepared accordingly the heads of such an address.

The Bishop of London moved, and the Bishop of Oxford seconded, the adoption of this report.

The Bishop of St. Asaph objected to it. He said that the real question at issue was whether it should be an acting, or enacting, or a merely deliberative body.

The Archbishop of Canterbury said that the report which had been presented by the Right Rev. Prelate was in direct opposition to that agreed upon last July. It was then decided that it was undesirable to adopt measures for the revival of the active powers of Convocation.

The Bishop of Oxford said that no sort of action was proposed in the Bishop of London's report, which merely affirmed that certain disqualifications might be removed from Convocation, in order that its deliberations might be conducted more efficiently. It was simply a proposal that Her Majesty might be pleased to sanction such a representation as would tend to the efficiency of Convocation and the benefit of its deliberations. A case had been submitted to Sir Richard Bethell and Dr. Robert Phillimore, M. P., who were of opinion that it would be competent to Convocation, having obtained the license of the Crown, to discuss the question of the alteration of their representative body, and to make a canon enlarging it; and that such canon, if it subsequently obtained the approbation of the Crown, would be sufficient to effect, legally, a new representation of the Clergy in Convocation. On such authority he (the Bishop of Oxford) thought Convocation might safely ask the Crown to sanction what it required. They did not want to make a canon, but to frame a constitution. To make a canon would be to affect the state of things without, whereas all they wanted was to secure a reform within.

The Bishop of Lincoln objected to the report. Hitherto Convocation had been merely a deliberative body, and he was anxious to confine it within its proper limits. He thought it was likely to bring about great reforms, and to give the Church fresh vigour for her work, by adopting other reports, and by originating bills which might be introduced into Parliament by his Grace the President.

The Bishop of Exeter said that the reasons which had been advanced by the Bishop of Lincoln led him to directly opposite conclusions. All that was wanted was to reform the representation of the Lower House, and to that a committee of the Lower House had unanimously agreed. At present, Convocation was merely a deliberative body. If it were to be a legislative body would depend upon Her Majesty. He saw no adequate reason for refusing the adoption of the report.

The Bishop of Winchester said that Convocation would very much deceive itself, if it conceived that there would be a unanimous opinion on the subject out of doors. The Church was watching with great anxiety the proceedings of Convocation, and a spark might create a flame which it would be impossible to extinguish. He admitted that the discussion in both Houses had been of great advantage in removing the doubts of some and qualifying the objections of others.

The Bishop of Gloucester and Bristol said his opinions agreed exactly with those of the Bishops of London, Exeter, and Oxford. The representation of the Clergy was very defective, and he should be glad to see a remedy applied. He apprehended no danger to Convocation from any jealousy as to its proceedings, for prudence and candour had marked all the deliberations of that body.

The Bishop of Salisbury said that the general opinion of his Clergy was, that they were very inefficiently represented in Convocation; indeed, that Convocation did not fairly represent the Church. So long as it was constituted in that way, it would never have the confidence of the Clergy.

The Bishop of Bath and Wells said, his fears greatly predominated over his hopes as to the exercise of the active powers of Convocation. Still he thought that the Clergy were inefficiently represented, and that the powers of Convocation should be enlarged.

The Archbishop of Canterbury felt considerable difficulty in this question, because he had no idea that it was to be raised that day. He believed that the course suggested in the report would introduce a variety of questions which had hitherto been kept at a distance, and would put off for many years the settlement of matters which pressed for settlement.

After a few words from the Bishop of London in reply, the House divided, when there appeared:—

For the adoption of the report, 6; the Bishops of London, Oxford, Exeter, Salisbury, Gloucester and Bristol, and Bath and Wells.

Against it, 3; the Bishops of Winchester, Lincoln, and St. Asaph.

The motion was therefore declared carried.

The following address to Her Majesty was then agreed to:—

We, your Majesty's faithful subjects, the Archbishop, Bishops, and Clergy of the province of Canterbury, assembled in Convocation, humbly represent to your Majesty that committees of Convocation have sat, and after careful consideration have reported to Convocation on various subjects deeeply concerning the spiritual welfare of this realm—viz., on the measures needful for enforcing discipline among the Clergy, the extension of the Church, the modification of her services, and the reform of the representation of the Clergy in the provincial synod of Canterbury. We are convinced that the full consideration of these subjects is of great moment to the well-being of our Church; but, in order that our deliberation on these, or such other matters as your Majesty shall see fit to submit for our consideration, may be so conducted as to give to the Church the fullest satisfaction that in them the mind of the Clergy will be fairly expressed, we humbly submit to your Majesty that the representation of the Clergy in the Lower House of Convocation ought to be amended. On consulting very high authorities, we are informed that such an amendment may lawfully be carried into effect, if your Majesty shall be pleased to grant us your Royal license to consider with a view to agreeing on any such amendments, and shall afterwards approve the same when submitted to your Royal consideration.

We venture, therefore, humbly to pray your Majesty to grant us your Royal license to consider of a constitution hereupon; and, in order that these deliberations may include the Clergy of the northern province, we further pray your Majesty to grant a similar license to the Convocation of the province of York, and to sanction our communicating with that body, with a view to uniting, under your Majesty's approval, our deliberations hereon.

The Bishop of Oxford then moved the following resolution:—

That since the last meeting of this House, the House having received an opinion of Her Majesty's Solicitor-General and Dr. Robert Phillimore, pointing out a safe and easy mode, if it should be sanctioned by Her Majesty, of amending the representation of the Clergy in the Lower House, it appears to this House that the reasons that led them at the last session to postpone the consideration of this subject no longer exist, and that they can most effectually consult for the cause of Church extension, by seeking, in the first instance, an amendment of the representation of the Clergy in the Lower House of Convocation.

The resolution, having been seconded, was agreed to.

. Their Lordships then adjourned.

LOWER HOUSE.

The Lower House assembled in the Jerusalem Chamber at 11 o'clock. After prayers, the names of the members were called over.

Some formal business having been disposed of,

The Prolocutor said he had to lay before the House the following report:—

REPORT OF THE COMMITTEE ON THE SCHEDULE OF GRAVAMINA OF DR. WORDSWORTH ON CHURCH-RATES.

The Committee of Gravamina, having taken into consideration the present state of the question of Church-rates (presented in the schedule of the Rev. Canon Wordsworth), beg to report as follows:—

That it is desirable that Church-rates be henceforth limited to charges strictly necessary for maintaining the fabric of the church and churchyard in decent order and repair.

That in order to enforce the making of rates so limited, it is expedient to adopt the course of proceeding recommended in the Report of the Royal Commission, appointed in the year 1830 to inquire into the practice and jurisdiction of the Ecclesiastical Courts of England and Wales, consisting of the following members:—Archbishop of Canterbury, Bishop of London, Bishop of Durham, Bishop of Lincoln, Bishop of St. Asaph, Christopher Bishop of Exeter, Lord Tenterden, Lord Wynford, Chief Justice Tindal, Chief Baron Alexander, (did not sign the report,) Sir J. Nicholl, Sir C. Robinson, Sir Herbert Jenner, Sir Codrington E. Carrington, Stephen Lushington, and R. Cutler Ferguson.

The Commissioners propose—"That it should be imperative on the churchwardens, within a certain period after their appointment, to submit to vestry an estimate of the expenses to be incurred in the ensuing year, together with a detailed statement of the items. That if the vestry refuses to make a rate, or make one for less than the churchwardens require, it shall be competent, for the churchwardens, or either of them, to appeal to the next quarter sessions, who shall have power to make a rate, or to confirm the rate, or to increase the amount thereof to any sum not exceeding the churchwardens' estimate. So also, when any rate is made by vestry, it shall be competent to a parishioner to appeal to the quarter sessions for the purpose of having the rate quashed or modified. This power, we think, will be advantageously exercised by the quarter sessions." The Commissioners further recommend that, "preserving the exemption of church property, church-rates should in future be made on the same assessments as the poor-rates, and enforced by the same means and remedies."

Seeing that it is of great importance that the ancient and just right of the people to free accommodation for public worship in the fabrics of the National Church so sustained should not be unduly obstructed or curtailed by the appropriation of seats to private use, it is desirable that another recommendation of the aforesaid Commissioners should be carried into execution—viz., "That a Commission should issue in each diocese, directed to the archdeacon or archdeacons, or one or more of the rural deans, in conjunction with two other individuals, to make a full investigation as to pews and seats claimed to be held by faculty or prescription; and that, where such claims should be established to the satisfaction of the commissioners, a record, to be kept in the registry of the diocese, be made." And it is further desirable that such Commission should extend its inquiry into the number and position of free sittings reserved in every parish church, with a view to an increase of their number and convenience, if justly required.

That in the parishes where the churches are certified by the archdeacon to be in good repair, and where the minister and churchwardens certify that there is a reasonable prospect of the churches being kept in repair, it shall be competent for the bishop to submit the name of the parish to the Queen in Council for the suspension of the law in reference to church-rates in that parish until a further report be received from the Bishop on the matter.

That it is desirable that a provision be made, by authority of Parliament, for some equitable mode of either commutation or redemption of church-rates.

The Rev. Chancellor Martin, without wishing to excite any discussion at present, would give notice that when the report came on for discussion, he should move, by way of amendment,—

That the provision of things requisite for the performance of Divine Service (so far as they shall not have been provided by voluntary offering) be charged by a graduated scale on the holders of seats appropriated either by faculty, prescription, or allotment of churchwardens; the question, what things shall be so deemed requisite, to be decided by a majority of such holders of seats, subject to appeal to the archdeacon.

The Prolocutor then read a report on the subject of fees paid to the secretaries of Bishops, and also for the consecration of churches and graveyards.

Some other documents were also read by the Prolocutor.

The Prolocutor then read the address to Her Majesty agreed to in the Upper House, humbly submitting that the representation of the Clergy in the Lower House of Convocation ought to be amended. A long discussion ensued upon the subject, but the House adjourned without coming to a vote upon the address.

SECOND DAY—FRIDAY—UPPER HOUSE.

Their Lordships having reassembled on Friday morning, the proceedings were for some time conducted with closed doors, and eventually their Lordships adjourned till two o'clock, when the Prolocutor with his assessors attended to present the following amended address:—

We, your Majesty's faithful subjects, the Archbishop, Bishops, and Clergy of the province of Canterbury, assembled in Convocation, humbly represent to your Majesty:

That committees of Convocation have sat, and after careful consideration, have reported to Convocation on various subjects deeply concerning the spiritual welfare of this realm—namely, on the measures needful for enforcing discipline among the Clergy, the extension of the Church, the modification of her services, and the reform of the representation of the Clergy in the provincial synod of Canterbury. We are convinced that the full consideration of these subjects is of great moment to the well-being of our Church. But in order that our deliberations on these, or any matters which your Majesty shall see fit to submit for our consideration, may be so conducted as to give the Church the fullest satisfaction that in them the mind of the Clergy will be fairly expressed, we humbly submit to your Majesty that the representations of the Clergy in the Lower House of our Convocation ought to be amended.

We venture, therefore, humbly to pray your Majesty to grant us your Royal license to consider and agree of a constitution hereupon, to be afterwards submitted to your Majesty.

The amendments were, after considerable discussion, agreed to.

The Prolocutor afterwards brought up the report on the Fees of Bishops' Secretaries, and on the Maintenance of Parsonage Houses, which were ordered to lie on the table for consideration next session.

SECOND DAY—FRIDAY—LOWER HOUSE.

The members having assembled in larger numbers than on the previous day, the Prolocutor said the first business before the House would be to proceed to the consideration of the address which had been brought down from the Upper House. He would read the address, paragraph by paragraph.

The Archdeacon of Bristol here interposed with a *gravamen*, relative to the late prorogation, which was at the time thought to be merely formal, and to the notice, which was erroneous as to date, as well as to the inconvenience of meeting on so late a day in the week, and that day a festival in the Church.

The Rev. G. Hills, Canon of Norwich, then presented a resolution having for its object the establishment of a uniform system of collections for church purposes.

The Rev. Mr. Massingberd gave notice of a motion relative to the division of the services, with the sanction of the Bishop.

The adoption of the address having been moved by the Archdeacon of Nottingham, and seconded by the Dean of Norwich, a long discussion ensued, in the course of which the Archdeacon of Taunton professed himself unable to vote for the address as it stood, and proposed an amendment, which upon a division was lost by 27 to 13. In the course of the discussion which followed, various amendments were introduced (for which see the amended address in the report of the Upper House), and the address, as amended, was carried by 33 to 9.

The Rev. Dr. M'Call then proposed the following resolution:—

That inasmuch as the Convocation of the Province of Canterbury represents only a portion of the United Church of England and Ireland, does not represent the Colonial Church at all, nor the laity, no addition to the number of its members or its constituency can make it competent to legislate for the whole Church; and as any alteration in its constitution with a view to further changes of the very gravest character, such as the alteration of our Common Prayer and National worship, without first consulting the laity, would, in the present circumstances of the times, be most injurious to the best interests of the Church, the Upper House be respectfully requested to join in an address to our most gracious Sovereign, praying that Her Majesty would appoint a Commission, composed of Clergy and Laity, to consider the necessities of the Church in the present times, and to devise such measures to be submitted to Parliament and Convocation as may by God's blessing be most likely to promote the spiritual welfare of the whole British empire.

At the suggestion of several members, Dr. M'Call agreed to let the motion stand as a notice for next session.

A motion by the Rev. Chancellor Martin requesting the Upper House, in the event of their agreeing to the amended address, to communicate it to the Convocation of the Province of York, was carried unanimously.

The amended address was then taken by the Prolocutor to the Upper House.

The reports of the Committee of Gravamina on the subject of fees to Bishops' Secretaries, and on the present state of the law of dilapidations, were likewise agreed to, and sent up to the Upper House.

The Prolocutor having been summoned to the Upper House, upon his return announced that the Bishops had adopted the amended address, and would take into consideration the other reports.

The Rev. R. Seymour then gave notice of the following motion for the next session:—

That, in adopting the address to Her Majesty the Queen, which has been submitted to us by your Grace and their Lordships the Bishops of the Upper House, we beg to remind your Grace that the report alluded to in the address on the reform of the constitution of the Lower House, calls attention to the question of a representation of the Laity with a view to some co-operation on their part with the Clergy in their deliberations; and inasmuch as any express reference to that question is omitted in the Address to Her Majesty, we respectfully pray your Grace so to order the adjournments of the House as to enable us on some early occasion to deliberate on this question.

The House then adjourned.

PARISH FESTIVAL.—It has been customary for the parishioners of Christ Church, Newark, (Rev. R. T. S. Lowell, Rector,) to join with the Sunday school in an annual excursion and feast. On Thursday last, July 12th, a larger number than on any preceding year assembled at the foot of Centre street, and proceeded on the steamboat City of Newark to Bergen Point. At this place a procession was formed, and a large concourse of men, women and children marched to the thickly shaded wood, about one mile distant. In this vast cathedral, so beautifully decorated by Nature in summer's glory, the Morning Service of the Episcopal Church was commenced without delay, the Rev. R. T. S. Lowell, and the Rev. W. A. Leach, of the flourishing Church of St. Barnabas, in the 7th Ward, commonly called Roseville, conducting the Service. The chants, especially the "Te Deum," were sung with great power, but at the same time to such simple music that all joined with much spirit. No scene could be more impressive to a Christian mind, than this large assembly, before entering upon innocent pleasures, kneeling down to confess sins, and implore God's blessing—listening reverently to the reading of Holy Scripture, and with united praise thanking God for all His mercies. After service, tables were made of boards brought to the ground, on which were spread a great variety of provision. The pleasure of the assembly was now much increased, by the arrival of invited guests from Brooklyn and New York,—the Rev. Mr. Smith, of St Mary's Church, Brooklyn, being amongst the number. The afternoon was spent by the young men in cricket and other manly games, by the children and others in joyous pleasures. At 6 P. M. the party returned to Newark, not only delighted, but impressed with the idea that religion benefits and blesses life in earthly joys, as well as it cheers and sustains in the darkest hour of earthly sorrows.—*Newark Daily Advertiser.*

THE CHURCH IN THE CAMP.—At the Cleveland Camp, situate on University Heights, at the rear of that city—a bold bluff commanding a fine and extensive view, including the lake, for a considerable distance—the five companies who have there established themselves have practically acquiesced in the first order issued from Headquarters, after the encampment had been effected. It was as follows:—

There will be Divine Service at Headquarters every morning, an hour previous to Guard Mounting, which all officers and men, not on duty, are invited to attend, and during which silence will be observed throughout the camp.

"In pursuance of this," says the *Rochester Daily American*, "Divine Service was held each day, by Rev. Dr. Bolles, Rector of Trinity, Cleveland, and formerly of Batavia. It was an impressive and very beautiful service. The band came to the General's quarters at 8 o'clock, and played a choice piece of music; forthwith, from all parts of the camp, those who wished to be present gathered, and each successive day the numbers increased. The officers and men, some in full and some in fatigue dress, citizens, lady visitors, who came in from the city, the clergyman in his white robes, the lines of tents, the sunlight glancing down through the overhanging trees, the rich quarters of the General, the fine choir, composed of the 'Glee Club' of the Rochester Light Guard, all these things gave picturesqueness to the scene, and made it truly solemn and impressive. A chant was sung, and then prayer was read, the audience sitting or standing around in groups, and listening respectfully and quietly. Then the band concluded with 'Old Hundred.' This was a new feature in the encampment, and was not without its good influences, while it gave a character to the whole, which was appreciated and spoken of by the people of Cleveland and the crowds of visitors that thronged the camp at all visiting hours."

SECRECY OF DESIGN, when combined with rapidity of execution, like the column that guided Israel in the deserts, becomes the guardian pillar of light and fire to our friends, a cloud of overwhelming and impenetrable darkness to our enemies.

CLERICAL CHANGES.

The Rev. CHARLES FREDERICK HOFFMAN having removed to Morristown, N. J., for the purpose of taking charge of the several Missionary stations in the vicinity, requests that all letters and papers for him be addressed accordingly.

DIED.

In St. Louis, Mo., July 9, 1855, MARY ANNE, consort of J. R. Wendover, and daughter of A. R. Luyster, Esq., Rossville, Staten Island, New York. "Blessed are the dead who die in the Lord."

NOTICES.

The Right Rev. the Bishop of New Jersey purposes, if God please, to consecrate St. Stephen's Church, Millburn, Essex county, N. J., on Tuesday, July 24th. The Service will commence at 10 A. M.

A train will leave New York from the foot of Courtlandt street at 8 A. M., and Newark, (from the Morris and Essex depot,) at 8½ A. M., and return shortly after the Service. The Clergy and Laity are invited to attend.

The Clergy will please bring their surplices, and meet the Bishop in the Vestry Room of the Church at 9½ A. M.

E. A. HOFFMAN, Missionary.

ISRAEL D. CONDIT,
GEO. W. CAMPBELL, } Wardens.

Millburn, N. J., July 16, 1855.

Clerical Convocation of Queens County.—The next meeting of the Clerical Convocation of Queens County will be held in St. Paul's Church, Glen Cove, on Wednesday and Thursday, July 25 and 26.

WM. H. MOORE, Secretary.

Hempstead, July 17, 1855.

General Theological Seminary.

The next session of the General Theological Seminary of the Protestant Episcopal Church will commence on Monday, October 1st, on which day the Students and the Candidates for admission will assemble in the Chapel for Morning Prayer, at 9 o'clock A. M.

Every Candidate will be required to pass a satisfactory examination on (1) the Greek Grammar, and the Gospels and the Acts in the Original; (2) the Rules and Principles of English Composition, with a specimen of Composition; and (3) the Primary Elements of the Hebrew Tongue. Special stress is laid on the examination in Greek.

If a Candidate for admission is not a graduate of some College or University, or a Candidate for Holy Orders, with *full literary qualifications*, (in which case it is necessary that he present his diploma, or a certificate,) he must produce testimonials satisfactory to the Faculty of classical and scientific attainments.

Testimonials of religious and moral character, of attachment to the Protestant Episcopal Church, and of such dispositions and habits as may render the individual apt and meet to exercise the Ministry, will also be required of such applicants as have not been admitted Candidates for Orders.

A list of the Text Books used in the Seminary may be found on pp. 12 and 13 of the last catalogue, a copy of which will be sent to any one applying for it to the Dean.

Time and trouble will be saved by a careful attention on the part of applicants to the foregoing requisitions, and by their bringing *full documentary evidence* of their ecclesiastical and literary standing.

Applications for Rooms and Scholarships—a few of which are now vacant—should be made without delay to the Dean of the Faculty.

THEOLOGICAL SEMINARY, Chelsea Square, New York, July 16, 1855.

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St. John the Evangelist's Church.—FREE SEATS.—Services are held in the Lecture Room of the Metropolitan Academy, Nos. 93 and 95 Sixth Avenue, near Greenwich Avenue:—Sunday morning, 10½ o'clock; Sunday evening, 7½ o'clock; Sunday School, 9 A. M. and 2½ P. M.

EDWIN R. COOK, Rector,
104 12th street.

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ACKNOWLEDGMENTS.

New York Bible and Common Prayer Book Society.

St. Paul's Church, East Chester, Rev. W. S. Coffey, $13.25; St. Stephen's Church, North Castle, $2.75, St. Mark's, New Castle, $1.25, Rev. J. D. Vermilye, $4. Total, $17.25.

THOS. C. BUTLER, Treasurer, 55 East Thirteenth-street.

Protestant Episcopal Tract Society.

Grace Church, Brooklyn Heights, by Henry E. Pierrepont, Esq., $22.31; St. Stephen's Church, North Castle, Rev. J. D. Vermilye, $2.75. Total, $25.06.

THOS. C. BUTLER, Treasurer, 55 East Thirteenth-street.

BUSINESS NOTICES.

Patent Marble Mantels.—A Clear Saving of Fifty per cent.—This article is a chemical combination of the various oxides with marble dust, so that it can be moulded into any form, in imitation of the choicest Italian Marbles; when exposed to the action of the atmosphere for 15 or 20 days, it becomes as hard as marble that has stood for ages. The colours being mineral, and intimately mixed throughout the whole body, and the article having been twice calcined, it resists the action of oils, grease, heat, or acid, better than marble itself. Mantels sent to all parts of the country at prices ranging from $8 to $40. Manufactured by

LYON & LAMB,
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Herring's Patent Champion Fire-proof Safes, with Hall's Patent Powder-proof Locks, the same that were awarded separate medals at the World's Fair, London, 1851, and the World's Fair, New York, 1853 and 1854; and this is the lock, and the only powder-proof lock that received a medal at the London World's Fair, though others were on exhibition, and now advertised as "World's Fair Locks." The subscribers and their agents are the only persons authorized to make and sell his Patent Champion Safe, with Hall's Patent Powder-proof Locks.

S. C. HERRING & CO., Green Block,
Nos. 135, 137, and 139 Water street, New York.

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ADVERTISEMENTS.

CRYSTAL PALACE.—WASHINGTONEA GIGANTEA, OR MONSTER TREE OF CALIFORNIA!—An enormous specimen of the forest giants of California, transcending in size and beauty any "big tree" as yet imported from that region, has just arrived from San Francisco, and will be exhibited in the Crystal Palace, which has been engaged by the proprietors of this wonder of nature, as the only building in New York large enough to display its magnificent proportions. The exhibition will open on Wednesday, the 4th of July, and cannot fail to prove the grand attraction of the season. The Washingtonea Gigantea (so named by botanists) is of much larger dimensions than the specimen of the same genus described and depicted in *The London Illustrated News*, under the title of Wellingtonea Gigantea.

That tree only measured 29 feet at its base, and 176 feet in height, while the principal diameter of the Washingtonea Gigantea is 31 feet, and its altitude when growing was 363 feet. At the height of 116 feet its diameter was 15½ feet. The "big tree" exhibited in this city, several months ago, was almost a pigmy in comparison with this mastodon, which was unquestionably the largest "stick of timber" in California. It is supposed that there are not more than 100 of these great trees in that State, and this, from its over-topping height was distinguished from the rest by the title of the Mother of the Forest!

It has been cut down and brought to New York at a very heavy cost, and cannot fail to attract universal admiration, not only from its unrivalled magnitude, but from the straightness and symmetry of its bole. Eighteen months were consumed in filling, trimming, and preparing the tree for exhibition, and bringing it to this port. Botanists who have examined the rings on the trunk pronounce its age to be between three and four thousand years. It was probably a sapling before the first stone of the Pyramids was laid, and was cotemporary with Moses and the Prophets!—*N. Y. Express.*

To be seen at the Crystal Palace on the FOURTH OF JULY, and every day afterward until further notice. Doors open from 8 o'clock A. M. till 8 o'clock P. M. Admission 25 cents.

BOARDING SCHOOL FOR BOYS, NORWALK, CON.—C. M. SELLECK, Principal.—This School will commence its second session on Wednesday, the 5th of September next. The School is located in a central yet retired part of the village of Norwalk, Conn. This place borders on Long Island Sound, about 40 miles from New York city. By means of New York and New Haven Railroad, communication between the two places is rendered easy, frequent, and rapid.

Every facility will be offered for a thorough prosecution of all the English and Classical studies necessary to a preparation for college, or for engaging in any of the commercial or active pursuits of life. The Classical department will be under the charge of a competent teacher, who will devote his entire time to that division of the School; also, the division of higher Mathematics and the Natural Sciences. Tuition will be given in the Modern Languages; also, in Music, Drawing, etc. The design of the Principal will be to secure to the pupils placed under his care a thorough and complete preparation for College or for Business. The proper physical, mental, and moral cultivation of his pupils will also engage his strict attention.

The number of scholars is limited. The terms of the School are $225 per annum. The Modern Languages, as also Music and Drawing, are at an advanced charge of the above rate.

Any information in relation to the School will cheerfully be given, either by personal application to or correspondence with the Principal, at his residence, Norwalk, Conn. He has the pleasure of referring to the following persons:

Rev. R. B. Van Kleeck, D.D., New York; Rev. Wm. C. Mead, D.D., Norwalk, Conn.; Rev. T. W. Coit, D.D., Troy, N. Y.; Rev. T. A. Starkey, Albany, N. Y.

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MARBLE WORKS.—S. KLABER, 16[illegible], N. Y., Manufacturer of Marble Mantels, Mor[illegible] stones, Table-tops, &c., &c. Orders respectfully solic[illegible] attended to.

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1st. Every article is bought and sold for CASH.

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That every article of READY-MADE CLOTHING can be obtained at this Establishment 50 per cent. cheaper than at any other, may be proved by the thousands that patronize it. Unbelievers are invited to call and be convinced of the fact.

Clothing Merchants from all parts of the Union, who buy for Cash, will find it to their advantage to examine our Wholesale Department before they decide to buy.

For the benefit of those who cannot command time enough to look over our immense stock, we insert the following list of prices:—

Coats.	
Superfine French Cloth FROCK AND DRESS COATS, lined throughout with satin and fine serge, worth from $30 to $45,	$15 to $20
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An endless variety of Business Coats, made from Cloths, Cassimeres, Drillings, Marseilles, Pongees, Grass Cloths, Alpacas, &c., &c., of every colour and shade,	0.50 to 10
Pants.	
Extra Fine Black French Doeskin, (beautifully made)	$5 to $7
Inferior grades, do. do.	2 to 5
Fancy Cassimeres of every imaginable description,	$1.50 to 6
SUMMER PANTALOONS, comprising over five thousand different patterns,	1 to 3
Vests.	
By the thousand, made of rich Silks, Satins, Cashmere, Bombazines, &c., &c. Also an immense variety of plain and Fancy Marseilles,	$0.50 to $4

Complete Summer Suits, $2.50.

☞ The Custom Department is replete with choice Cloths, Cassimeres, Vestings, Drillings, &c., under the charge of professional Cutters, ready to fashion them out at the *shortest notice.* my24-3m

WANTS.

A GENTLEMAN, CANDIDATE FOR ORDERS, who has had great experience in teaching, is desirous of procuring a situation as Teacher in a private family or school in the Southern States. He is a graduate of an English University, and having resided for years in France, is able to teach the French language. The best references will be furnished. Address "OWEN," Columbia, South Carolina.

ASSISTANT TEACHER WANTED.—WANTED, IN A Church School near Baltimore, Md., a single gentleman, of experience in teaching, having the power of government, and competent to assist in preparing youth for college or business. He must be a communicant of the Protestant Episcopal Church, interested in Christian education, and anxious to devote his time and affections to the school.

A suitable person would obtain a pleasant home in a beautiful and healthful spot, and receive a liberal compensation. Address

REV. FREDERICK GIBSON,
Baltimore, Md.

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THE UNDERSIGNED WILL ATTEND TO THE collection of bills in New York and its vicinity, and hopes by efficiency, attention to business, and reasonableness of terms, to secure the confidence of his patrons.

References may be obtained at the office of *The Churchman*, Trinity Building, 111 Broadway, and all commands left there for the present will meet with prompt attention.

je21tf ROBERT NISBETT.

FAMILIES IN WANT OF FEMALE SERVANTS, for the city or country, and suitable for any capacity, can obtain such at the Office, No. 240 Grand street, near the Bowery, where every effort is used to give satisfaction. Terms—One Dollar per year, or Fifty Cents per half year.

I. WATTS.

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DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. ml-1y

PUBLICATIONS.

"LIBRAIRE ETRANGERE," 763 BROADWAY. —GERMAN THEOLOGICAL WORKS.—The undersigned begs to inform the Episcopal Clergy and students of Theology, that he constantly keeps on hand a large assortment of German Theological Books, and imports to order by every steamer the standard works of GUERICKE, HAGENBACH, HASE, HENGSTENBERG, HITZIG, LISCO, LUCKE, MAURER, NEANDER, ROSENMULLER, SCHLEIERMACHER, THOLUCK, DE WETTE, WINER, and of the other great German Theologians. The undersigned also publishes a monthly "*Bulletin of Foreign Literature*," containing literary notices and a list of the latest publications in Germany and France. "*The Bulletin*," as well as a list of the German theological periodicals, (imported to subscribers only,) can be had on application, *gratis*, to

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Foreign Bookseller and Importer, 763 Broadway.

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THEOLOGICAL AND RELIGIOUS JUVENILE BOOKS, PUBLISHED BY PUDNEY & RUSSELL, 79 John street, New York.

THE END OF CONTROVERSY, CONTROVERTED, by Bishop HOPKINS, of Vermont. This is now universally acknowledged to be *the* answer to Milner's End of Controversy, the most popular proselyting book ever circulated by the Romanists. Bishop Hopkins's work is intensely interesting, contains a complete epitome of Church History, showing the causes and the necessity of the Reformation; and exposes the frauds and refutes the arrogant claims of Rome in so masterly a manner, that his book cannot but become a STANDARD with all true Protestants.

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